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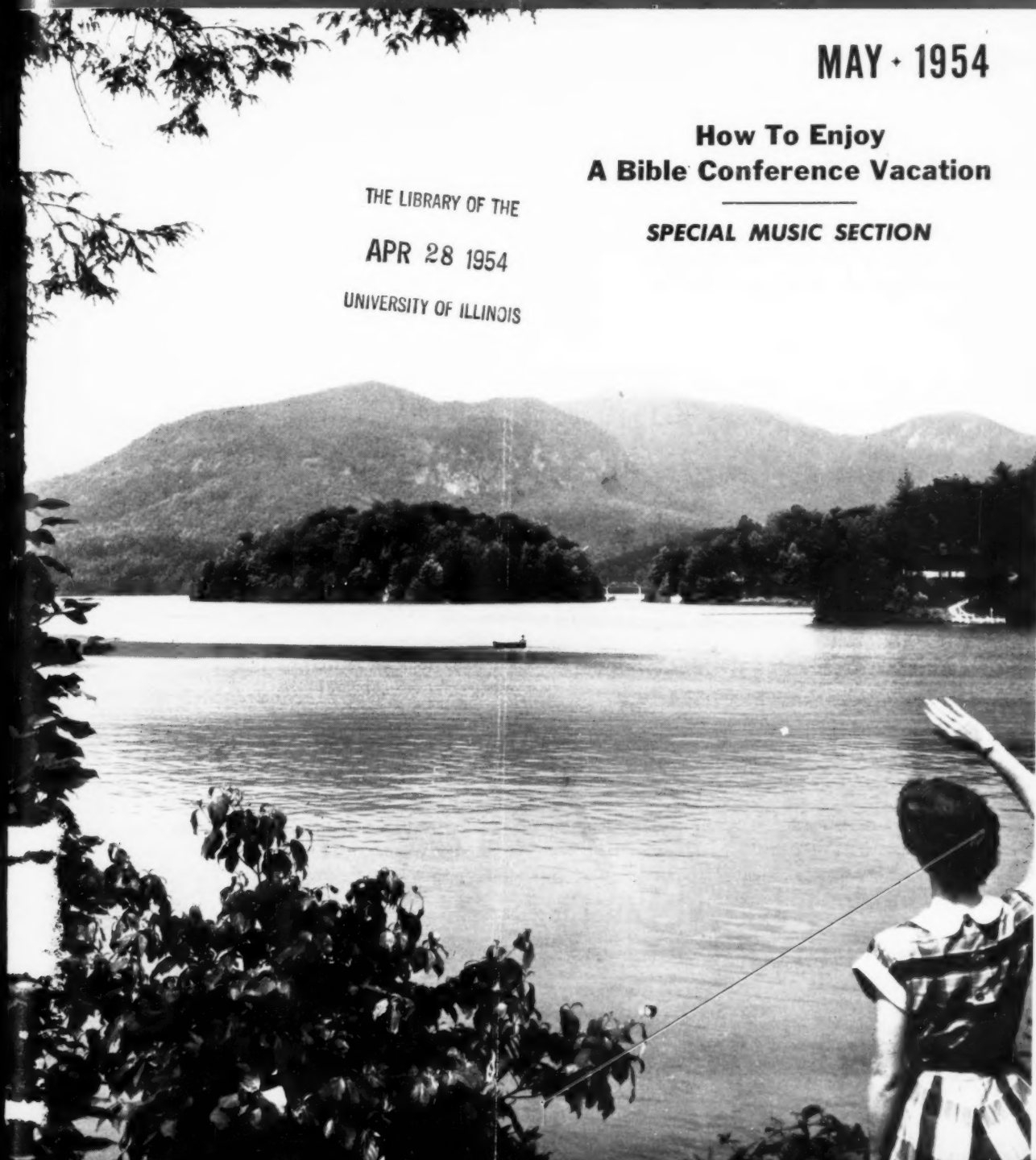
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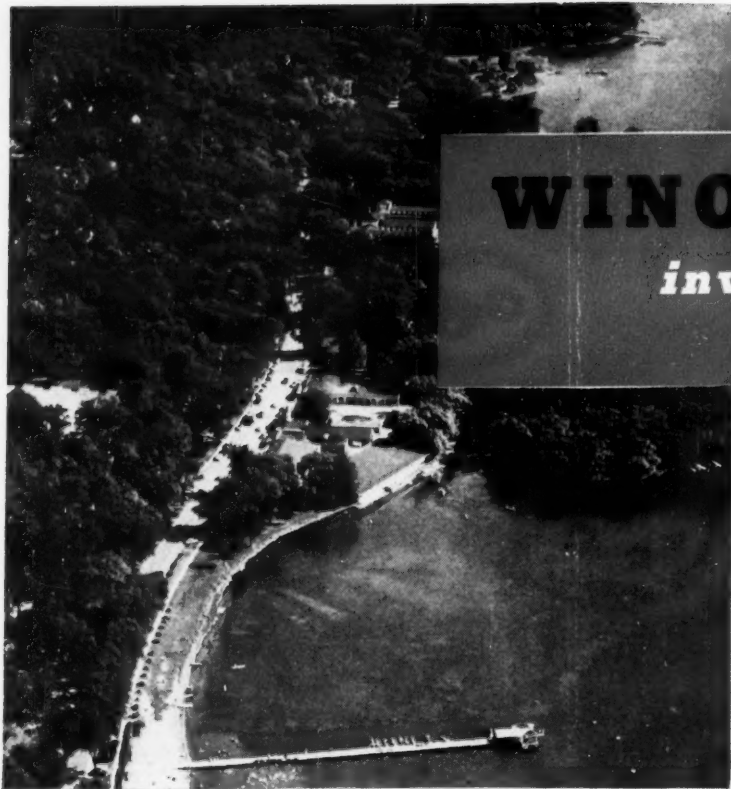
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Published on the 25th of the month preceding date of issue. Devoted to Bible knowledge and interpretation; news and methods of world-wide Christian work; editorial comments on current events and conditions, inspirational verse and selected miscellany; catholic in spirit and outlook; evangelical and evangelistic; contending for the faith delivered once for all to the saints.

WILLIAM CULBERTSON, Editor

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WAYNE CHRISTIANSON
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WILLIAM BOYLE
Circulation Manager

Vol. 54

MAY, 1954

No. 9

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Cover Photograph by Louis C. Williams
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SUBSCRIPTION PRICE: \$3.00 a year; 2 years, \$5.00; 5 years, \$10.00. Canada, add 30c a year; foreign, add 50c a year. Single copy, 25c; Canada and foreign, 30c. Remittance should be sent by bank draft, postal or express money order.

Published at Mount Morris, Ill., by The Moody Bible Institute of Chicago

Address all correspondence to Publication Manager,
MOODY MONTHLY, 820 North La Salle Street, Chicago 10, Ill.

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Printed in U.S.A.

Entered as second-class matter January 9, 1919, at the post office at Mount Morris, Illinois, under act of March 3, 1879. Accepted for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized June 18, 1948. POSTMASTER: Please return all undeliverable magazines to Moody Monthly, 820 N. LaSalle Street, Chicago 10, Illinois, U.S.A., on Form 3579. Postage guaranteed.

May, 1954

In This Issue

SEVERAL things are "special" about this issue, none of them more so perhaps than the Music Section beginning on page 23. Although designed for pastors, music directors, choir members and others who are concerned with church music, it will also be of interest to non-musicians.

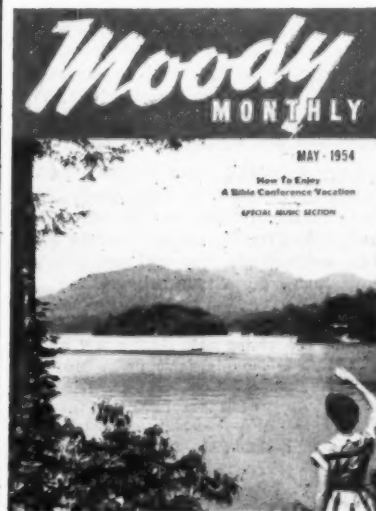
▶ No doubt a word about "Gospel Jazz," the opening article in this section, would also be in order, especially for readers who wrote so enthusiastically about Roger Heidelberg's "Let's Stop Cashing in on Our Converts" last September. "Gospel Jazz" is likewise from Mr. Heidelberg's pen and treats a growing problem in his own distinctive way.

▶ If you will be teaching in vacation Bible school or serving in some other way, be sure this issue does not slip out of sight till you have seen the "Chart for Better VBS Teaching" beginning on page 19. This issue also contains reviews of VBS material and several special helps in "Idea Notebook."

▶ In case you haven't noticed, it's almost summer and soon the many Bible conference grounds throughout the country will bustle with preparations. Unless you already know, you may be surprised at what goes on from day to day to make your conference stay a pleasant one. In any case, be sure to read Mel Larson's article, "Behind Scenes at Winona Lake."



THIS MONTH'S COVER



★ VACATION DAYS are just around the corner. For many the cover picture will recall memories of pleasant times of relaxation and fellowship at Summer Bible Conferences. Plans will be made to go again this year, to sit under the teaching of valiant men of God, who open the Word, telling of the riches of His grace, leading once again to the feet of our blessed Lord. If you plan to attend a Summer Bible Conference this year, you will find a geographical list of many of them on page 52.

THE LONGEST AISLE

"Is it worth the price?"

It was a long aisle. It led not only from my seat to the front of the church, but it led from Judaism to Christianity, over the campus of a university, by way of the American Messianic Fellowship.

At the university my questions as to what life is had not been answered. I had not found satisfaction in the world, and I longed for peace and joy.

Attending a lecture on Palestine at the Jewish People's Institute, I met a young man, who I learned later had been saved only a week before. He asked me, just as an experiment, to meet him the next Sunday afternoon at 816 Independence Blvd.; but he did not tell me it was a mission.

I was there. Sunday after Sunday I was present, and I argued with everyone who would listen before and after the "Home Hour Fellowship," but there was one thing I could not understand, and that was the peace and joy that was evident in the testimonies of Christians, both Jewish and Gentile. They were happy, and I became envious of them. My heart began to respond, but my intellect was rebelling.

One Sunday afternoon, Mr. Constable of the Moody Bible Institute was the speaker at the Fellowship. Through him the Lord not only spoke to my heart but showed me that faith could also satisfy the intellect.

And so I went to church, prepared to accept Jesus as my Messiah and Saviour, not publicly, but as a silent believer, as many of us Jewish people do. We remain silent because the cost of salvation is very high if one is a Jew. He sometimes loses all his friends, his family, and his business; and the question is always: "Is what you are buying worth the price?"

I rejoice that I came to Jesus, and no longer do I want to keep silent, for I have found in Him joy and peace. I no longer fear death, and not fearing death, I do not fear life. And so I now acknowledge that I am a true believer.

Condensed from a testimony stenographically reported at the 66th Anniversary Meeting of the American Messianic Fellowship, October 29th, 1953 at the Cicero Bible Church.

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Out of the MIXING BOWL

MRS. WILLARD ALDRICH

A Mother's Work

DOWNSTAIRS to put a load of clothes in the Bendix, back up again to clear off the breakfast table. Upstairs to sweep the hall, and then downstairs to answer the telephone. Mommie wondered briefly about mountain climbing.

There were dishes waiting to be washed, windows that needed cleaning, and rugs to be vacuumed. Wistfully she thought of career women busy with "significant achievements." Nothing about her daily round seemed significant; much of it was downright monotonous!

Several years back Joe was working on the woodpile and the bark slivers annoyed him greatly. Mommie, trying to comfort him, said, "You're fortunate to have such a beautiful day in which to work. I wish that I could be outdoors, but I have to work inside."

Flushed with irritability, he whirled around demanding, "Well, what work do you do anyway?" That's the trouble... so much that mothers do, doesn't show.

Long centuries ago there were women who were "wise hearted and whose heart stirred them up in wisdom." They worked with their hands, spinning blue, purple and scarlet linen. They cleaned, carded and spun goats' hair for the curtains of the tabernacle (Exod. 35).

The rulers brought onyx stones, spices, oil and incense. The people of a willing heart brought gold, silver, brass, linen, goats' hair, rams' skins dyed red, badgers' skins, and all things needful.

The women who spun the linen and the goats' hair interested Mommie. As they worked at the time-consuming task, as

This monthly feature appears simultaneously in *MOODY MONTHLY* and *The Doorstep Evangel*, which is published by Dr. Willard M. Aldrich, Box 1, Vancouver, Wash. A collection of these articles is published in book form under the title, *Musings of a Mother*. Copies may be obtained for 35 cents each at your Christian bookstore or from the Moody Bookstore, 820 N. LaSalle Street, Chicago 10, Ill. (Add 15 cents to mail orders for postage and handling.)

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they handled the dusty goats' hair, was it sometimes tedious?

But when the tabernacle was complete and the beauty of it revealed, the women doubtless thought, "My hands had their part in building the sanctuary of which Jehovah said, 'And let them make me a sanctuary; that I may dwell among them.'"

Jehovah God needing a place to dwell? And the women who were wise hearted and willing hearted helping to make it possible? The goats' hair curtains, a covering for the tabernacle and that which protected and preserved the holy things, had to be made by willing, patient hands.

Today the Lord dwells in every humble heart to which He is invited. "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me" (Rev. 3:20).

"What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price" (I Cor. 6:19, 20).

These active, time-consuming children who surge through the house leaving so much to be done as they go... they are part of His dwelling place.

When little Tad said, "I let the Lord Jesus come into my heart tonight," and Joe prayed, "Dear Father, I know I need a Saviour, will you be my Saviour?" the Spirit of the living God came to dwell within their hearts.

Mommies cannot always see just what they are accomplishing, but the day will come when mature sons and daughters will stand forth as the servants of the Lord, serving the indwelling Christ.

In that day will the running up and down the stairs, the work in the kitchen, all of the daily round be remembered? Did the women of years ago regret the time spent with dusty goats' hair when finally their handiwork was in its place in the tabernacle?

"What work do you do?" Nothing spectacular, just a bit of day-by-day polishing and cleaning of the "living stones" for His dwelling place.

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NEWS REPORT

worldwide news
for and about
christians

WRITTEN FOR MOODY MONTHLY BY CHARLES T. LAMPMAN

NEWS IN CAPSULE

- Religious Groups to Share New Tax Saving
- Readers Purchase 34,000 Copies of Painting
- Church Use of Radio and Television Increasing
- Editor Urges Testing of Church Words
- Washington Bible Class 65 Years Old
- Boston Teenagers Form Group to Witness
- Church Services Protected by Neon Cross
- Bible Illustration on Greek Banknote
- Berlin Air Force Choir Enjoyed by Reds
- Tangier Radio Station to Begin Operation
- Reds Trying to Lure Polish Christians

NEWSQUOTE of the Month

"There is no gilding that can make decent the abomination of strong drink. That traffic is eating at the very vitals of America today. No drunken nation can survive.

"Most so-called respectable cocktail parties consist, before they are over, of a large proportion of those present being under the influence of this vile poison which pollutes all it touches.

"Now comes a blatant printed invitation to church people as well as to others—invitations to a 'Champagne and Fashion,' a 'showing of original models,' at the Hotel Mayflower. The champagne is emphasized. The \$7.50 ticket includes the intoxicants."

Story Behind the Quote: The criticism was voiced by Dr. Frederick Brown Harris, chaplain of the Senate, in his weekly newsletter to parishioners of Foundry Methodist Church, of which he has been pastor for nearly thirty years. The invitation referred to a fund raising event on behalf of the National Symphony Orchestra. Some Christian leaders, including Dr. Harris, received the invitations.

"What a bright idea," declared Dr. Harris, "to raise money for city-wide music by selling the stuff which steals the brains necessary to appreciate music! Do not those who perpetrate a thing of this kind know that there are many music lovers who would like to patronize anything that is given on behalf of the Symphony Orchestra but who would not betray their own principles, even for the sake of music, by having anything to do with an alcohol-soaked occasion of this kind?"

Religious Groups to Share New Tax Saving

Among the 875-page revision of US internal revenue laws reported to the House after more than twelve months of hearings was one which offered an increase in the amount allowable for deduction as charitable gifts. The provision increased such gifts from the present 20 to 30 per cent of net income.

The extra 10 per cent deduction would be permitted only on contributions made to a "church, a convention or association of churches, or a religious order; a regularly established educational institution; or a hospital." Otherwise, the present 20 per cent limit prevails.

The committee said the additional 10 per cent deduction was to apply "to any contributions to the specified types of organizations, even though contributions to other organizations account for the full amount allowable under the 20 per cent limitation."

"This amendment by the committee," the report added, "is designed to aid these institutions in obtaining the additional funds they need, in view of their rising costs and the relatively low rates of return they are receiving on endowment funds."

Readers Purchase 34,000 Copies of Painting

Last Christmas the Omaha *World-Herald* ran a full-color reproduction of a painting of Christ's head by artist Sirio Tonelli. The demand for reprints began pouring in, although no offer had been made. Later the paper announced that reproductions would be made available at cost. Result: During January and February, more than 34,000 copies of the painting were purchased by readers.

Church Use of Radio and Television Increasing

Last year church bodies co-operating with the Broadcasting and Film Commission of the National Council of Churches sponsored more than 32,000 radio broadcasts and over 5,500 telecasts. Almost one million people wrote requesting copies of sermons and other literature offered on the programs.

Dr. S. Franklin Mack, executive director of the Commission, revealed the increased use of radio and television at the annual meeting of the group in New York. He concluded that "these figures represent a growing spiritual hunger in America today" and a companion "growing awareness on the part of the churches to use radio and television to help satisfy that hunger and to stimulate church attendance."

Editor Urges Testing of Church Words

How well do children comprehend words and terms used in the church? Not too well, according to an editorial in the March issue of *The Christian Parent*. Editor Martin P. Simon cites a survey in which 212 children were tested on their comprehension of 100 common "church words."

FACES AND FACTS IN THIS MONTH'S CHRISTIAN NEWS



Narramore



Lewis



Miles



Culver



Ridderhof

• **WILLIAM K. HARRISON, JR.**, Chief of Staff of the Far East Command and the UN Command, has been elected to the Board of Trustees of the Pocket Testament League. PTL says: "We are privileged and honored to have added to our Board a man of General Harrison's stature and ability. He has won recognition throughout the world for his outstanding leadership both militarily and diplomatically. He has won the respect of our fighting men—and of people everywhere—for his forthright and outspoken Christian testimony."

• **CLYDE M. NARRAMORE**, west coast educator and psychologist, is a co-director of the newly organized Educators' Fellowship of Southern California. Not yet a year old, EF has a membership of more than 400 born-again Christian public school teachers, administrators, curriculum supervisors, guidance directors, school nurses and college professors. Dr. Narramore, on the staff of the Los Angeles County Superintendent of Schools, is co-director of EF with Benjamin Weiss, principal of the Los Angeles Metropolitan High School.

• **W. G. LEWIS**, who has hatched 80 million chicks since founding the Lincoln Hatchery thirty-five years ago in Lincoln, Neb., has finally given in to his great desire—to retire and devote all of his time to missionary dentistry. His goal: To train 50 young missionaries for a dental ministry so that they can care for the teeth of practically all the missionaries in the world. (See also Missions Department)

• **GEORGE A. MILES**, president of the Washington Bible Institute, Washington, D.C., is currently on a world-wide survey of Christian missions. He is making a photographic record of his trips as an aid in challenging young people—

especially Bible school students—with the need for missionaries around the world. Sidelight: Mr. Miles, formerly a structural engineer, designed a number of the capital's well known buildings.

• **IVAN L. BENNETT**, Army Chief of Chaplains, a friend of evangelical Christianity, retired last month at the age of 62. When General MacArthur set up occupation headquarters in Tokyo in 1945, Chaplain Bennett, a colonel then, was made chief Army chaplain in Japan. Later he was chief chaplain in Far East Command. As Army Chief of Chaplains he held the rank of Major General.

• **ELLSWORTH CULVER**, executive director of Orient Crusades, currently touring the US on behalf of his organization's work in Formosa, Okinawa, Hong Kong and the Philippines, reports that the first 100,000 Gospels have left Los Angeles for distribution among the Bible-hungry members of the Philippine Independent Church. Each month another fifty thousand copies will be shipped until the required two million copies have been placed.

JOY RIDDERHOF, founder and director of Gospel Recordings Inc., of Los Angeles, with the help of a host of volunteers, has sent simplified Bible messages to more than 100 countries. More than 8,800 phonographs and over 648,000 records in more than 500 tongues have been shipped to all parts of the world.

• **ARCHIE A. MACKINNEY** of North Syracuse, New York, has been named superintendent of the Chicago headquarters of the American Messianic Fellowship. Milton B. Lindberg, general director of the Fellowship, also announced that the group will soon move to another location in Chicago.

The test showed that only seven out of 100 eighth grade children in a Christian school fully understood the word *reconciliation*; about one third of them understood the words *virgin*, *nave*, and *chastity*; fewer than half understood words like *gratification*, *displeasure*, *enlighten*; a little over half of them understood *clergyman*, *deacon*, *consecration*.

This survey, according to Simon, shows that "we should stay with the simplest possible words in teaching religion, if we want more than the sound of words to get into the heads and hearts of all the people."

Washington Bible Class 65 Years Old

The Vaughn Bible Class of Calvary Baptist Church, Washington, D.C., recently celebrated its 65th anniversary with a dinner attended by several members of Congress, including two who have been among its teachers.

The class was established in 1889 by Francis William Vaughn and has met every Sunday, without exception, since its founding. More than 250 prominent business and professional men are now members of the class.

Boston Teenagers Form Group to Witness

In Cambridge, Mass., a group of teenagers at Christian High School have banded together for morning devotions. They also conduct weekly meetings in various churches in the greater Boston area. They call themselves God's Gospel Carriers.

The school was established nine years ago by evangelical Protestants who believed that "to leave God out of education, as is done in the public schools, is to leave God out of life." Its present enrollment includes members of 14 denominations, the largest contingents being the 60 Baptist and 37 Congregationalist students.

Church Services Protected by Neon Cross

In Pittsburgh an eight-foot neon-lighted cross has been placed on the steeple of Union Church—only two seconds flying time from the greater Pittsburgh airport and in direct line with one of its busiest runways—as a warning to low-flying planes.

"Ever since the terminal opened, planes have buzzed the belfry like bees after honey," said William R. Ruschhaupt, pastor. "It got so bad that low-flying jets turned our Sunday evening services into sudden prayer meetings. So our members decided upon the neon-lighted cross to serve both as a warning device and an effective crown for the church."

Bible Illustration on Greek Banknote

One of the new series of banknotes to be issued by the Greek government next June will bear an illustration of a biblical event, reputedly for the first time in Greek history.

The 500-drachma (actually 500,000-drachma) note in the new series will carry a representation of the apostle Paul



Hopes for establishment of a much-needed service for world-wide missions have become a reality with the founding of Missionary Communication Service, Inc. The technical board of MCS, above, has announced plans for opening communication networks as a service to all evangelical mission boards in Alaska, Haiti and Liberia. Jim Vaus, president of MCS, says that this is "but the launching of an intensive effort to supply similar networks in every mission field of the world."

Already completed in western New York is the building that will house the large transmitting and receiving station. This key installation will handle missionaries' communiques and voice conversations between overseas points and the homeland. Plans include similar stations in Chicago and Los Angeles.

The new service is for communication only and not for broadcasting. Among the benefits to missionaries will be: (1) speedier medical care and attention; (2) faster service in requisitioning supplies; (3) closer contact with board headquarters; (4) information and news exchange with other missionaries; (5) encouragement by direct communication with home and family; (6) extra hours for ministry.

Those present at the historic meeting (see cut) were, left to right: Everett Gilbert, Al Smith, Floyd Reese, Jim Vaus, Robert Luckey, Thomas Sorrells, Austin Anderson and Paul Robinson.

preaching to the Athenians from Athens' famed Areopagus. (For convenience, the new banknotes will not carry the last three zeros of their denomination, the exchange rate remaining at 30,000 to the dollar.)

In addition, the new 10-drachma (10,000) note will be embellished with a view of the famous Byzantine church of St. Apostles in Thessalonica.

Berlin Air Force Choir Enjoyed by Reds

The choir of the U.S. Templehof Air Base in Berlin, Germany, is gaining fame behind the Iron Curtain. This was made known in a recent issue of the *Air Force Times* which reported that at a recent meeting in West Berlin, USAF Col. Roy L. Jones was introduced to a Russian Army officer from the east sector as the commander of the Templehoff Air Base.

"The Russian's eyes lit up and his face beamed as he said, 'Oh yes, you are from the same base as the Templehof choir. We listen regularly to this choir,'" the article reported.

Chaplain Donnelly directs the choir of 35 Germans and Americans. The weekly broadcasts include a short gospel message by Chaplain Donnelly.

Tangier Radio Station to Begin Operation

A new gospel radio station will begin broadcasting soon in Tangier, Morocco, almost two years ahead of schedule. Paul E. Freed, president of International Evangelism, Inc., made the announcement following his return from North Africa.

Freed said non-denominational programs will be broadcast in French, English, Spanish, Portuguese, Italian, German and Russian. A staff of seven persons will operate the station, which will be known by the call letters WIET, standing for "International Evangelism, Tangier."

"Our aim is to reach the 'unbelievers,' those who are members of no church," Mr. Freed said. "Europe is not godless," he added, "even though church attendance is very low among the masses. There is a vacuum in their hearts which we believe Christ can fill, if the gospel is preached in terms they can understand."

Mr. Freed said the broadcasts will begin two years ahead of schedule because his organization has obtained a full-time lease on a station in the international zone of Tangier operated by an American war veteran. Originally, the group had planned to build its own station, he said.

Reds Trying to Lure Polish Christians

In Poland a Communist-inspired program to eradicate from the minds of the young all traces of religion is in full swing. The latest issue of *Sztandar Mlodych* (*Banner of Youth*), official organ of the Polish Youth Union, says, "the immediate need is to intensify our efforts aimed at liquidating in the minds of Polish youth all traces of religious superstitions, which either have been planted there by reactionary parents, or have been seeded by capitalist books available from illegal sources."

The article coincided with a recruiting drive for the Youth Union. Reliable reports said agitators are touring every Polish village and town, offering all kinds of inducements to boys and girls in efforts to lure them into the Communist organization.

One way in which the Communist youth group tries to keep young people away from church services is to organize sports events, excursions and other activities on Sundays, at which attendance is compulsory.

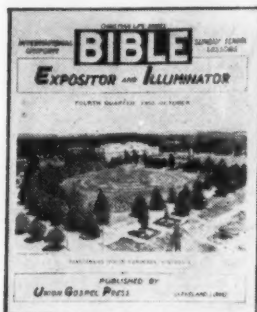
Humor in the News

- The church announcements in a small-town paper in Manitoba, Canada, carried two separate advertisements. Readers were invited by the Presbyterian minister to "Come and Worship in our Newly Decorated Church"; while immediately beneath, the United Church minister observed (in his text for the week) that "whitewashing the pump will not purify the water."

- In Israel the Bible has become a primer for living. It is the chief textbook of pupils in all grades and its language is the vernacular of the streets. A recent UP report told that rabbis, officiating at ceremonies announcing the birth of a child, refused to insert uncommon names in the prayer service because they "were not Jewish." The outcome: Many of the names were found in the Scriptures but once and were not familiar to the rabbis.

- In 1902 a devout Baptist preacher by the name of Burrell Cannon built an airplane which he called the "Ezekiel airship." He read the Biblical descriptions in Ezekiel until every detail was clearly impressed on his mind before he designed it. At one time 25 shares of "Ezekiel Air Ship Mfg. Co.," stock sold for one thousand dollars. Although the strange craft was damaged before it could be flown, the men who helped Cannon believed it would have been successful.

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Our Moody Readers

The Coffee Question

Thanks for the timely editorial "A Cup of Coffee." As a missionary on furlough from a Central American country (El Salvador), whose chief export is coffee, the price of which greatly affects the economy of the republic, I have greatly regretted the uproar in my beloved native land over the price, and the suspicion and accusations of hoarding and hi-jacking prices with resultant investigations.

A fellow missionary on the field writes that the fuss and fume in the U.S. has had an unfavorable reaction in Central America. Perhaps they down there wonder why the North Americans, whose wages and scale of living are above their own, and whose labor strikes result in higher prices on exported articles to Central America, should be so noisily opposed to a good year for growers and pickers of coffee!

The missionaries are making friends for Uncle Sam. We earnestly hope that there will be no hindrance to good feeling among nations.—Hope Sheldon, St. Louis, Mo.

Dominating Giant

This "Giant in the Parlor" is really a giant. I know of people who read their Bibles looking at TV, if you can imagine such a thing. TV has taken over in homes today. No wonder the world is in such a state, and children are doing the things that they are. What can you expect?—Dorothy E. Kesler, Zion, Ill.

Where are the Bangles

I am eight years old and I miss Billy and Patty Bangle. I would like to see them in the MOODY MONTHLY again, because I like the stories about them.

I like "Out of the Mixing Bowl" and the poems too. I like all the stories.—Betsy Pettersen, Westfield, N.J.

Betsy and other friends of Billy and Patty Bangle will be glad to know more stories about the Bangles are on the way.

Readers' Choice—

MOODY MONTHLY is much appreciated, particularly the Sunday school lesson comments. I am the teacher of the adult Bible class which was formed in 1900, starting my third year as its teacher.—Edgar Warner, Toronto, Canada.

We want to thank you for what MOODY MONTHLY means to us, especially the Sun-

The Supreme Conflict

We have self to overcome. We must overcome it or be overcome. The greatest enemy that ever crossed my path was D. L. Moody. Our enemies are within. We must get the victory over self, our appetites and passions and lusts.

—D.L.M.

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J. Arthur Springer, Editor

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day school lessons.—Mr. and Mrs. Joy O. Young, Harrisville, Pa.

I sincerely appreciate the New Books section.—Finley C. Hunter, Tucson, Ariz.

Dr. Wilbur Smith's "In the Study" has been a great help to me. I also enjoy the news section.—Mrs. Dalton Corliss, Hart, Mich.

"In the Study" is always a blessing and inspiration.—Bruce P. Cummings, Warren, Maine.

I think I have taken MOODY MONTHLY from the very beginning, and it grows better and better each year.—Adelaide R. MacFadden, Chicago, Ill.

... better now than ever ... perhaps because of shorter articles and more varied choice of subject matter.—Ella K. Pink, Meadows, Ill.

The editorials "Too Much Rush" and "Those Un-Comic Comic Books" in January should be in tract form.—Mrs. A. P. Hammond, Roanoke, Va.

Please give us more "Sermonbuilders," by J. Arthur Springer.—A subscriber.

... easiest to read of any magazine. Must be the finish of the paper, no gloss, no glare yet fine quality.—Mrs. Samuel Casner, Mill Creek, Pa.

... greatly improved ... Please give us more articles on prayer.—Mrs. E. Erickson, Chicago, Ill.

I have appreciated Dr. Culbertson's recent articles and also the emphasis on Christ in your December issue.—Herbert K. Maust, Bainbridge, Pa.

My deep thanks for Mr. Van Ryn's articles on Romans. I wish there were more.—Mrs. M. Niemeyer, St. Paul, Minn.

I have enjoyed the March MOODY MONTHLY very much. "Solomon's Secret," by S. Maxwell Coder (Youth Supplement), would make a very good tract or booklet to give out among young people. Dr. M. R. DeHaan's "Salvation Plus!" was a blessing also.—Lou Esther Watson, Cheraw, S.C.

The Law Suit That Failed

A man bought a farm. Soon after he met his nearest neighbor.

"Have you bought this place?" asked the neighbor.

"Yes."

"Well, you've bought a law suit."

"How is that?"

"Well, sir, I claim your fence down there is ten feet on my side of the line, and I am going to take the matter to court and prove it."

But the newcomer said, "Oh, no, don't do that. If the fence is on your side of the line, we will just take it up and move it."

"Do you mean that?"

"Of course I do," was the answer.

"Then," said the man, "that fence stays just where it is."

Christian brotherly love had made a friend.

—Sunday School Times

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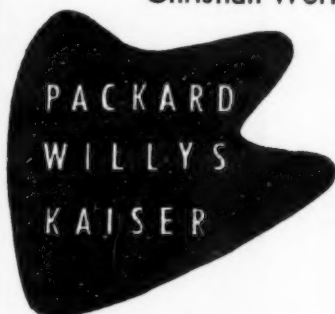
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Distress of Hebrew Christians — God's Opportunity



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One Hebrew Christian writes: "It is fearful to be in such distress. Sometimes I lose courage to go on, and then I remember the saying, 'Man's extremity is God's opportunity; when the need is greatest, help is the nearest.' This we have experienced when you sent us so much nourishing food. We pray that God will bless and reward our dear and generous friends in America."

A faithful Gospel work is still maintained amongst surviving Jews in various parts of Europe, and it is our joy to undergird such a ministry by shepherding Hebrew Christians and by giving them food and other forms of relief. In acknowledging such gifts one missionary says: "The CARE food parcels which you have sent us are of great help in our struggle of everyday life. We are so grateful to you and the generous donors."

Please pray that this ministry be maintained amongst the poor and bereft, the young in our Children's Home, and the aged, the broken in body, and those suffering from frustration and neglect.

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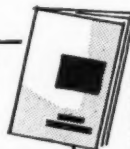
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May, 19

Editorials

Encouragement from London

Four months ago almost any group would have yielded at least one sideline quarterback who could cite a dozen reasons why Billy Graham could not hope to conduct a successful evangelistic campaign in London. Billy was not the type to appeal to the British people . . . Britons would resent an American evangelist . . . churches would not co-operate . . . indifference was too great. Mass evangelism might go down all right in this country, they said, but not in England.

But at this writing the campaign has already become one of the great encouragements on the Christian scene. In most respects at least it promises to exceed even the most notable campaigns conducted by the Graham team in the United States.

One by one God has set aside difficulties. Billy has been extremely well received, he seems to have the respect of the press, and all Britain is aware that something is happening. Potential antagonisms have faded from view. Best of all, London and surrounding areas are showing a tremendous interest in the gospel, if not an outright hunger for it.

Clearly—as Dr. Graham himself is quick to emphasize—this is God's doing. He it is who is answering prayer, overruling the opposition of man, and drawing souls unto His Son.

Even if the London campaign were the only such movement of God in the world presently in progress, there would be abundant cause to praise Him for it. But London is one of thousands of communities where God is working miracles of grace. In some perhaps the victories over sin and unbelief are even more notable and mighty than those which we have mentioned here.

Let the London campaign remind you of what God is ready to do in your own church, among your own friends, your family or in your city. The difficulties may seem great, but God has a time and a way and a will to meet them, if there are those who are willing to place themselves at His disposal.

Communism's Helpers

In recent years lip service has at least been paid to the importance of church attendance to national welfare. Many of those unmoved by campaigns and placards, however, might change their Sunday habits if they were to give some serious thought to an item in this month's News Report.

The item in question describes opposition to Christian worship in Communist Poland and makes this significant statement: "One way in which the Communist youth group (Polish Youth Union) tries to keep young people away from church services is to organize sports events, excursions and other activities on Sundays at which attendance is compulsory."

The striking fact is that what the Communist youth organization is doing deliberately in Poland, many organizations and groups are obligingly doing in this country of their own free will!

In spite of shorter hours of work and more leisure time

on Saturdays and throughout the week, Sunday is becoming more and more the favored day for sports events, organizational gatherings, rallies and meetings, excursions and festivities of every kind. Nor is this all.

The trend toward making Sunday a red letter day for business is no less marked. Not only the corner grocery and the drug store down the street are open, not only the restaurant, the ice cream parlor and the movie theater, but showrooms and salesrooms are doing a thriving business. Many readers of these columns would be amazed to know how many homes are sold on Sunday, how many new cars are demonstrated, how many TV sets and home appliances are ordered, how many homes are furnished.

There is a principle here which, if it continues to be flouted, will work our ruin. If America really cares about her juvenile delinquency, about crime and broken homes and corruption in high places, she will have to recognize that the moral values which we profess to prize are linked inseparably with faith in God in Jesus Christ. Take the Bible from our public schools, desert our family altars, let our churches remain half empty, lure our families from the influence of the Sunday school, and there can be but one result.

If we do not now recognize that there is a definite connection between abandoning Sunday as a day of worship, Communism does, and no doubt rejoices at the course we are taking. But God will not be mocked. A nation which willfully takes over more and more and more of the one day God has given them to seek His face, and uses that one day like the other six, is preparing a broad highway for Communism and judgment.

Lift Up Your Eyes

Newspapers around the world carried news of the tragedy at Allahabad, India, in February. Several hundred Hindu pilgrims were trampled to death in a vast mob of worshipers who were struggling to reach the waters of the sacred Ganges and Jumna Rivers. The crowd of pilgrims has been estimated at five million.

What should impress Christian readers is that this was an act of religion. These people were hungry of soul. They were looking for spiritual cleansing. They trusted in power of ceremonial bathing in the sacred river to give them salvation. And in this one crowd were more Hindu worshipers than all the Protestants of every group in the whole Indian peninsula. This after more than 160 years of modern missions to India!

Of course the occasion was an unusual one. This Khum bathing festival comes only once every twelve years. And this year, according to Hindu astrologers, the position of stars and planets would make the day the holiest and most auspicious for 100 years. The holiest in three lifetimes of the average Indian!

Lest you should think of it as a superstitious rite which could attract only the poor and ignorant, note this. One of those reported present in Allahabad for the festival was Rajendra Prasad, president of the Indian Republic. H.R.C.

The Backward Look

There is a sense in which the Christian needs to look backward as well as forward. We are thinking now of the need for remembering the power and faithfulness of God in times of past testing.

How quickly do we forget the blessings, the miraculous deliverances, the gracious provisions of today and yesterday. How soon are they swallowed up in our concern for the problems which seem to press right now or threaten to press tomorrow.

It was Israel's tragic error that she soon forgot God's works. When she forgot, she fell into the sins of disobedience and unbelief. We need to remember! The apostle Paul, in forgetting the "things that are past," did not

blot from his mind the daily mercies of God. Let us remember likewise our deliverances from Egypt, the Red Seas which God has parted for our footsteps, the provision He has given for wilderness needs. Trusting will come more or less easily in proportion to how well we remember to remember.

The Right Attack

It is now nearly thirty years since MOODY MONTHLY readers first turned to the following words of advice in these columns. On noting them a short time ago we were impressed by their aptness in view of the problems faced today. We commend them to present-day parents and Christian workers.

* * *

Newspaper editors all over the land are appealing to good citizens to unite in a fight against crime now admittedly more rampant than it has ever been known before. We earnestly join in the appeal, but would direct it very particularly to Christian citizens, and among them we are thinking just now of pastors, Sunday school teachers and parents.

We would appeal to them to make their fight not against crime but against sin; in other words, to attack crime at its source, which is the human heart. And we would remind them that the means used by the Holy Spirit to that end is the Word of God, the very content of the Word. This should be carefully read in our homes, our Sunday school classes and our pulpits. It should be read intelligently, interestingly, prayerfully. It should be diligently expounded or explained, so that the people may come to understand it and the Holy Spirit thus be furnished the opportunity, so to speak, to operate through it upon their hearts and consciences.

Christian parents should find some time every day and more especially on the Lord's day to gather their families around the Bible. They should cultivate the art of reading the Bible to make it interesting and bring out its value to their children. The book with which to begin is Genesis. Parents should select in advance the portion to be read, and they should read it themselves privately until they understand and are sufficiently familiar with it to communicate their interest to the younger members of their households.

It is surprising, deeply humiliating and alarming to consider the ignorance of Christians as to the content of the Bible. They believe in the Bible, they would fight in its defense, they would suffer martyrdom for it, but they do not know what it contains except most inadequately. This is why sin so abounds even among Christians, and where there is sin, crime may follow at any time.

Wishful Petitions

What is real prayer? There are many today who would use it as a fetish—a cure-all formula in time of special stress, perhaps, or an easier road than others to wealth, success and popularity. Bathe all you do in an atmosphere of distilled desire and somehow things will come your way—such is the all-too-common view. Sad to say this approach receives much encouragement from some who speak under the guise of Christian ministry.

Prayer is the right and privilege of the Christian. This does not mean that God will never hear or answer the cry of an unsaved soul, but the unsaved person can never ask with assurance. How can he pray—as the Christian does—in the name of the Lord Jesus Christ whom he is still rejecting? How can he say, "Our Father," if he has not yet been made a son (John 1:12)? How can he ask God to hear when he is at enmity with Him, a lawless tool in the hands of Satan?

The prayer which does not have its roots in faith in Jesus Christ as Saviour and Lord is merely wishful, hopeful thinking. Are you deceiving yourself by wishing when you should be on ground where you can pray?

New Look in Christian Magazines

A recent change of dress inside and out on the part of the Bible study magazine *Our Hope* underlines a striking trend toward more attractive Christian publications.

For a decade at least, evangelical publications by and large have been moving toward the point of view that Christian magazines can be appealing and interesting as well as worth while in what they say. More recently—within the last eighteen months, perhaps—many magazines have taken notable strides toward improving the attractiveness of their appearance.

Our Hope, *Eternity*, *Evangelical Christian*, *His*, and *King's Business* are a few of those which come to mind, along with denominational publications. *Christian Life's* influence in this direction has consistently been good.

MOODY MONTHLY we feel can certainly be included in this by no means exhaustive list of Christian publications, whose attractiveness and appeal have increased in recent months. Comments from readers assure us that typographical improvements and emphasis on appealing make-up are appreciated by those who read these pages.

The fact that standards of excellence are rising throughout the Christian periodical field should be a source of satisfaction to all concerned. If publications are to reach out to unsaved readers, as well as win and hold the attention of Christians in these times, they must speak a compelling language—as compelling in a Christian way as the skillfully edited secular monthlies and weeklies are in theirs.

Note to Subscribers

A gradual climb in circulation, in the face of a personnel shortage, is temporarily delaying the handling of some MOODY MONTHLY subscription orders.

If you have recently renewed but have continued to receive expiration notices, will you kindly disregard them? These notices are addressed several weeks in advance and often cross in the mail with your renewal instructions.

It will not be necessary for you to write concerning your subscription—unless, of course, your magazine should fail to arrive. Please accept our thanks for your understanding and patience.

Circulation Manager
MOODY MONTHLY



The hope of His appearing is . . .

A Test of Love

By Robert L. Constable

THIS summer there will be considerable attention given to the second coming of the Lord Jesus Christ. His return will be discussed, argued about, denied, interpreted, explained and looked for. Some folks will be calm, some disinterested, some will consider it dispassionately as a theological dogma, some will be mystical, and others will be excited and joyful.

For each of these reactions there is a reason, but they all boil down to just two basic attitudes—one of expectancy, the other of unconcern. It may be interesting to consider the possible conditions out of which two such divergent views grow.

In II Samuel 6 we read of the joy with which David began his reign as king. In the midst of the coronation as it were he, as his first official act, went personally to bring the Ark of God to the capital where it belonged.

With the people, he was filled with joy and exuberance, so much so in fact that he danced in the streets, leaping and waving his arms. Looking out of an upstairs window in the palace, Michal, his wife, was thoroughly disgusted. She considered his behavior quite unseemly and said so.

Presumably she was glad to have him at home again, but could see no occasion whatever for such a vulgar display of enthusiasm. She was his wife, but while the populace roared its welcome, while the soldiers celebrated, and his friends went out to meet him and came back with him singing and dancing, she despised them and him in her heart, and she was barren.

Why was Michal so indifferent to David's return? Why did she not respond as others did? Why did it seem more important to preserve her dignity than to dance in the street with the king? Perhaps the answer lies in an episode recorded earlier—an experience that put Michal's love to the test. This is the story as told in I Samuel 19.

† Saul, the king, was jealous of David's popularity. As he brooded, this jealousy flared into open hatred and he attempted David's murder with a spear. But David escaped to his home. The king sent soldiers to take him, but before they arrived, Michal sent him away by a window, and he fled to the mountains for safety. Then she put an image in the bed and told the soldiers he was ill. But Saul was furious and sent the soldiers back with the command to bring David in his bed, "that I may slay him." So they found the image in the bed, and Saul raged madly at his daughter for her infidelity to him. But David was gone. And from that day Saul sought his life.

Michal sent David away, to be hunted like a partridge in the mountains, while she remained at home in the comfort of the palace. She put an image in the bed to cover up the fact that he was gone. And what is more, she soon found one who took her David's place.

Michal was unwilling to share her husband's life of hardship. But there were others, whatever Michal's attitude might have been, who were willing and glad [Continued on page 51]

Armstrong Roberts photo



Winona Lake's Eskimo Inn—twenty flavors and gallons of custard.



Food Manager Alfors and Hostess Jahnke—two summer standbys.

What makes things tick at a large

and spiritually potent Bible conference?

Here an alert-minded author takes you—

Behind Scenes at Winona Lake

Part of the Winona Lake Christian Assembly's busy fifteen acres—on a single Sunday 23,000 people converging on a community of 1,700.



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Dr. J. Palmer Muntz behind his desk—he spells his name w-o-r-k.



Miss Louise Alfors—she answered a blind ad in *Moody Monthly*.

By MEL LARSON

A MAN steps onto a power-driven lawn mower in the middle of April and doesn't get off—except to eat and sleep—until mid-October.

A grade school principal bakes fifty pies every day while a teacher makes twenty flavors of ice cream and gallons of frozen custard.

As many as 5,500 meals may be served in a single day. Meat bills average as much as \$2,600 a week. The milk bill for the same period may top \$1,700.

Such folk as Homer Rodeheaver, Mrs. Billy (Ma) Sunday, and B. D. Ackley call this their home.

Throughout the summer up to 5,000 persons may gather in the huge tabernacle at a single session to hear speakers from a roster of guests which reminds you of an evangelical "Who's Who."

This is a behind-the-scenes glimpse of what is often termed "the world's greatest Bible conference"—Winona Lake, Ind., home of the Winona Lake Christian Assembly and the Winona Lake Bible Conference.

For nine months of the year it is a quiet little place. Located just off Highway 30 near Warsaw, Ind. (about 120 miles from Chicago and 40 miles from Fort Wayne), it has a normal population of 1,700. But for three months it literally bursts at the seams.

I stopped one of the local policemen one day to ask where all the people came from.

"License plates from all over the country," he told me. "Sundays are plain

awful around here. We get help from Indiana highway patrolmen when the jam gets too bad. They've had men stationed as far as three miles away to help keep things moving."

I gasped when he told me that on one Sunday alone an estimated 23,000 people had converged on that town of 1,700. Sixteen thousand had heard one of the speakers, making use of two additional meeting places which had been wired for sound.

♦ **HUMANLY** speaking, what makes Winona Lake tick?

Snoop around a while and you uncover a tremendously interesting and inspiring story of what God has done—and is doing—through a spot which on the one hand is referred to as "the playground of the Christian world" and on the other as a spiritual battery recharging station for thousands of Christians from virtually any denomination you'd want to name.

First, let's look at the Bible conference, which represents the bulk of the summer's ministry. It now has been expanded to seven weeks (from a start of twelve days) and has as its mainspring and key man the seemingly untiring Dr. J. Palmer Muntz. Nine months out of the year Dr. Muntz lives and works in Buffalo, N.Y., where he has pastored the Cazenovia Park Baptist Church for thirty years, in addition to assisting in a score of other Christian efforts. But some of his busiest days are spent at Winona Lake, where he serves as conference director.

Muntz carries on as much correspondence as a government bureaucrat. It's up to him to line up speakers for some twelve meetings a day for fifty-one straight days. This past winter when you were digging out of snow drifts and fighting the cold, he was whipping into shape that army of speakers who, starting July 18 at 6:30 p.m., will open the sixty-first annual Bible conference.

Speakers are chosen for their gifts in teaching and preaching the Word. This summer's roster, for example, includes such leaders as Hyman Appelman, Charles E. Fuller, Torrey M. Johnson, Bob Jones, Sr., Ralph L. Keiper, Herbert Lockyer, Sr., Alva J. McClain, James McGinlay, and Harold J. Ockenga, to mention but a few. These U.S. speakers will be joined by Lindsey Glegg, John Caiger and C. W. Slemming of England, and by Wilfred L. Jarvis of Australia.

The "hear and see" ministry in the various Winona Lake meeting places is supplemented tremendously by the broadcasting of five hours per day over Moody Bible Institute's gospel station WMBI, Chicago. A direct line between the tabernacle platform and the WMBI studios brings to the station's large listening audience the music, message and inspiration of the conference.

When the Billy Sunday Tabernacle is not in use, a smaller auditorium seating 800, the Rodeheaver Music Hall seating 500, or the outdoor amphitheatre on the hillside seating about 1000 serve as meeting places. At certain hours, three or four sessions are often held simultaneously.

♦ **SOMEONE** once was asked how Dr. Muntz spelled his name. He got the reply, "W-o-r-k."

Dr. Muntz's alarm clock jars him into consciousness at 6 a.m. every one of the fifty-one days of the conference. An hour later he is opening the first service and from then on through the day he is going constantly. Seldom does he get back to his room until well past midnight.

"Must be nice," someone said to Mrs. Muntz one day in Buffalo, "to spend those weeks at such a lovely and restful vacation spot as Winona Lake. A real vacation!"

Yes, a *real* vacation for many, but not for Dr. Muntz! Last summer he did not
[Continued on page 64]

Author of several books (*Flying Parson*, *Young Man on Fire*, *Skid Row Stop Gap* and others), as well as many magazine articles, Mel Larson is managing editor of *Youth for Christ* magazine. Earlier in his journalistic career he was a sports writer on a daily newspaper and was for a number of years assistant editor of the *Evangelical Beacon*, publication of the Evangelical Free Church.



WARNING

By William Culbertson

WHEN our Lord Jesus was upon the earth, He warned His disciples against "the leaven of the Pharisees." Though He spoke also of the leaven of the Sadducees and of the leaven of Herod, He paid more attention to the leaven of the Pharisees. Perhaps this was because there is something about Pharisaism that works in us as leaven works in dough. Even a little will develop gradually and relentlessly until the whole is leavened.

The New Testament reveals certain characteristics of Pharisaism. Let me enumerate four. First, Pharisaism is the substitution of the traditions of men for the Word of God. Though there is overt recognition of the truth of God's Word, somehow or other that Word is submerged beneath the traditions and the ceremonies formulated by men, thereby making the Word of God null and void. A substitution of the traditions of men for the Word of God is Pharisaism.

Second, Pharisaism means the maintenance of outward forms to the neglect of inward reality. So long as you appear all right to others, that is all that is necessary, so far as the Pharisee is concerned.

Third, Pharisaism represents that decadence which is the result of the love of comfort, of position and of materialistic power. It is an unwillingness to forfeit privilege, even at the expense of truth.

Fourth, Pharisaism, despite the form of godliness which it maintains, so lacks spiritual sensitivity that it ultimately leads to opposition to and even to the

crucifixion of the Lord of glory. So dull is the Pharisee, so spiritually blind is he, that in his devotion to what he calls the Word of God, he opposes the very Son of God.

♦ We as evangelicals are not entirely free from falling into any of the pitfalls of Pharisaism, but I believe we are particularly vulnerable to the second—the maintenance of outward forms and the neglect of inward realities. It was this that the Lord Jesus was speaking about when He said, "The leaven of the Pharisees is hypocrisy" (Luke 12:1). And He was unsparing in His denunciation of it.

"Woe unto you, scribes and Pharisees, hypocrites!" He declares in Matthew 23:25. "Ye cleanse the outside of the cup and of the platter, but within they are full from extortion and excess. Thou blind Pharisee, cleanse first the inside of the cup and of the platter, that the outside thereof may become clean also. Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchers, which outwardly appear beautiful, but inwardly are full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but inwardly ye are full of hypocrisy and iniquity."

Sham, pretense, hypocrisy — the danger is a constant one, but it seems to me that our own generation especially needs to face this sin. As we see the abundant evidence of our own spiritual powerlessness, the results of our easy believism which has never touched us at the root, I think it is time for us to face hypocrisy in our own circles.

A fellow editor, writing in this same strain, points out that "very often it is those with the very highest profession of spirituality who are guilty of such things." He had just enumerated a list of sins which tragically are so often true of us who name the name of the Lord. "The high profession is a means of covering the lack of true spirituality," he continues, "just as a tree with abnormally big leaves may hide the fact that it has borne no fruit."

"One of the great evangelical leaders

*Don't turn past
this page if
you are a Christian—
the warning is
for you!*

Abridged from keynote message presented at the 1954 Founder's Week Conference, Moody Bible Institute, Chicago, Ill.

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♦ I WOULD

* Scofield B
p. 451.

May, 195

to Pharisees



... who affirmed his belief in hell in such a vivid manner that he precipitated a controversy in theological circles, has recently admitted that he falsified his income tax returns over a ten-year period. Another . . . has been convicted of slandering some of his fellow churchmen, thinking thereby to enhance his own ecclesiastical prestige, and has been removed from office for stooping to such an unworthy practice."

Tragic indeed is the fact that the Pharisaism which we scorn and denounce has its counterpart too frequently in the way we live, even though our hypocrisy may be on a so-called "respectable" level. There is just enough Christian failure in this matter, plus our pride, our personal prejudices, our gossiping, our distortion of the truth, our uncharitableness, our laziness, our fondness of criticizing, our covetousness, our unforgiveness, to make me think that I Peter 4:17 is in order for our day and generation: "It is time for judgment to begin at the house of God."

It is my belief—and it is a very deep conviction—that true faith in the Lord Jesus Christ always shows itself in life, that if a man is truly saved, he *must* live differently. Dr. C. I. Scofield put it this way: "A faith which does not impel to action, which does not result in a changed relation to God in Christ, which does not work transformingly in the life, is not Biblical faith."* I agree!

I care not how many aisles you have walked down, how many altars of prayer to which you have made your way weeping. All the raising of hands, all the responses to altar calls, all the weeping means nothing if they are not followed by transformed lives. So I want to ask the plain, ordinary, unadorned question of each individual, as I ask it of myself: "What about you? Is it profession or possession?"

✦ I would remind you that when the

child of God is willfully disobedient God deals with him. "If ye are without chastening, whereof all have been made partakers, then are ye bastards, and not sons" (Heb. 12:8).

Even in our evangelical circles, I am afraid that we have allowed the modernist's conception of God to become our own: that God is a grandfatherly Person who will suffer all kinds of insults and slights with nothing said or done in return. But while God is a compassionate Father, He is also a faithful Father. And when you and I willfully take the reins of government in our own hands, God chastises us. Thus if you are willfully disobedient without receiving chastisement (this is the Word of God), God says you are not His children.

Perhaps you think you can point to a day and an hour and a place when you say you received the Lord Jesus. It makes no difference. "Let the word of God be true, and every man a liar." If you are knowingly disobedient and are without chastisement, you are "bastards and not sons"! Perhaps you have been trafficking in forbidden pleasures and in areas proscribed by the Word of God, and you know God's hand of judgment isn't on you. You've been getting away with it and laughing about it inside, but the awful, stark naked tragedy is this—that the day will come when you will see, and the world and angels, and the devil and his demons, *that you never knew God!*

✦ The Lord Jesus talked about this; the apostle James talked about this; the apostle John talked about this, and the apostle Paul talked about this. In Matthew 7:21 we have this solemn word of warning from our Lord:

"Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven. Many will say to me in that day, Lord, Lord, did we not prophesy by thy name, and by thy name cast out demons, and by thy name do many mighty works? And then will I

profess unto them, I never knew you: depart from me, ye that work iniquity."

I, too, am a dispensationalist, but let me warn you not to allow any dispensational interpretation to rob the terror from these words. Face the facts that here were people of whom two things could be said. It could be said first that they knew the language. I don't know whether that smites you to your heart, but it does me. It is easy to take the word "Lord" on your lips—God pity us—and then go out to do what we want to do instead of what He wants us to do! We know the language. The shibboleths of fundamentalism fall from our lips so easily! These people knew the language, too. "Lord, Lord," they said, *but they were lost!*

Secondly, the people referred to in Matthew 7:21 were able to do things that persuaded them and undoubtedly others that they knew God. "Did we not prophesy by thy name, and by thy name cast out demons, and by thy name do many mighty works?" I'm frankly afraid our own decadent generation, because we are spiritually cowards, finds some of us looking to the gifts of the Spirit, which are externally spectacular. God help us! Our first need is not the charismatic gifts of the Spirit. It is character.

"Did we not do many mighty works in thy name? Then will I profess unto them, I never knew you." The Lord would never say that, had He once known them. He *never* knew them. Whatever their profession, whatever the particular device they used to express a decision, the Lord says, "It was never registered in heaven. I never knew you!"

It is not enough to have right language. It is not enough to claim to do spectacular things. What is the acid test? It is so simple, so prosaic. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven."

That is the test—not your language, not your spectacular deeds, but are you

[Continued on page 62]

* Scofield Bible Correspondence Course, Vol. III, p. 451.



Off at last. Early planning and shared responsibility will ordinarily assure a peaceful departure. Lambert Photo

How to Enjoy a Bible Conference Vacation

I. How to Get Ready

THE first rule for enjoying a Bible conference vacation is as important as it is simple: you must try one of your own. No amount of hearing about the perfectly wonderful week the Van Tosh's had at Lake Wet Splash or the Whitings' experienced at Sandbur Island will give you a suntan on the outside or a spiritual lift within. You will have to go yourself.

Once you have crossed the Rubicon at this point, you will want to make your plans early—for several reasons. Making up your mind early gives you the early bird's choice of conference dates, of outstanding speakers and of accommodations. It gives you a better chance to get together with friends or relatives in case you wish to go together. And it gives you a peg about which to center further planning.

There is another reason for making early plans which you may brush aside if you choose, but which is worth considering unless you have sawdust in that

part of your mental makeup where some folks have imagination. The sooner you decide where you are going and when, the sooner you can anticipate. Childish? Not at all! In fact a Bible conference vacation should be like the morsel of grass which the cow keeps on call to rechew and enjoy at her leisure. Only in the case of the conference, the good times you expect to have can be called up and enjoyed before they ever happen.

Such anticipatory excursions—unless they occur at odd moments when you cannot afford the pleasant pastime of woolgathering—are absolutely painless. They will leave you with no sunburn, no sore muscles and no financial headaches. Yet you can accomplish impossible feats. You can eat three decker banana splits and chocolate cake without adding the fraction of a cubit to your waistline, and you can do as much—or as little—as you please without wearing yourself out, on the one hand, or feeling guilty of laziness, on the other. In a word, you

can enjoy the highlights of a score of vacations before ever setting foot outside your door.

Before you can do this most successfully, however, there is the little matter of deciding to which Bible conference you wish to go. If you are a married man, you will discover that this is a family matter which must be approached with some finesse. Instead of having to find just the right blend of conference program, setting and recreation for you, you will be faced with the delicate problem of helping two, three or more individuals make up their unpredictable minds without their guessing that you are actually maneuvering them into the choice you wanted all the time.

♦ **SHOULD** you choose the conference with which you are more or less familiar, or should you go in search of new surroundings? Should you stay near at home, or make your conference vacation the climax of a trip? Your inclinations as

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well as the length of your vacation and the current status of the family Treasury Department will all play a part in your decision.

In any case you should make sure that the conference of your choice offers:

(1) What you want in the way of a devotional and Bible study program.

(2) Appeal for younger members of the party.

(3) Recreation of the kind your family will enjoy.

(4) The type of accommodations which will fit your tastes and pocketbook.

Most of the leading Bible conferences have well-planned programs for children and young people. If the prospect of turning your brood of two, three or four over to someone else in itself sounds like a vacation, you'd better check this angle. And don't forget your little treasures may profit even more from such a time in the right youth program than you will from their temporary absence.

A number of conferences at least plan for instructional features of special interest as part of their adult programs. If you are a Sunday school teacher, a children's worker, a choir member, or an aspiring writer, look for such conference features. Sessions especially keyed to missions, Bible study or prophecy are likewise available at many conference grounds.

You'll also have considerable choice as to accommodations. They'll range from rambling resort hotels—intriguing and surprisingly comfortable on the whole—to cottages, motels and rustic lodges. You can eat in the conference dining room if you wish, or fix your own meals in one of the units equipped for cooking. While there are exceptions, of course, most conference grounds are relatively inexpensive, and the variety of facilities they offer makes it not too difficult to shave costs to a reasonable minimum.

Though we have mentioned details which you will want to consider, the actual selection of a conference, of course, boils down to seeking out God's leading for you this summer in the light of all the facts. Many Christians' lives have been greatly changed as a result of Bible conference influence. God may have an appointment for you to keep or for some member of your family. If you are not to miss it, you must be in His will.

♦ Almost before you know it, it will be time to wonder, "What shall I take?" A good rule is to lay out what you think you simply must have, then put two-thirds of what you have selected back in the closet.

Better yet, be guided by past experience. If you tend to overpack, take less than you feel you need. If you underpack, fill up an extra suitcase.

Right here it will pay to go over what information you have on your particular conference. What items will be furnished? And what will you need to bring? Are



For travelers only. Your Bible conference vacation may be the climax of a trip. Gendreau

there special regulations as to beach wear which you should bear in mind?

In any case, be sure to take warm clothing for that cool evening or rainy day. Better an unneeded coat or sweater than a day of shivering or a week marred by the sniffles. Perhaps you'll want a small radio, a camera if you enjoy taking pictures, a book or two according to your tastes, some magazines.

If you're an experienced vacationer, you'll think of other items:

A flashlight for emergencies.

Antiseptic, band aids and sunburn lotion.

A box of crayons, books or other standby entertainment for the children.

Needles and thread, perhaps a few buttons.

Any medicines used frequently for minor upsets.

Incidentally, making a list of items you want to take will save much mental wear and tear, especially if you are packing for several persons. Encourage each member of the family to draw up his own list and shoulder a reasonable share of responsibility for taking what he or she will want while gone. This will be good for all concerned, and smooth out the rough places for mother as the zero hour approaches.

♦ All this brings us to a final very important point—the matter of your own preparation. Previous experience notwithstanding, it is quite possible for you to arrive at the conference grounds relaxed and ready to enjoy your entire stay.

On the other hand, it takes no great ingenuity to work yourself into such a state that half your vacation will be taken up with getting back to normal.

Early planning will ordinarily assure a fairly peaceful departure. Apportioning responsibilities will also help. And of course you'll need to think ahead. If you do this carefully, the matter of who is to teach your Sunday school class or who will water Aunt Julia's prize violets will not rise up to haunt you once you are on the way.

With the firm resolve to leave those gremlin worries behind for the duration, make sure that you are spiritually prepared for the time ahead. Except to enjoy your stay, the speakers you hear, the people you meet. Resolve to lay aloofness aside, to be friendly and to make new friends.

Finally, ask God to prepare your hearts for spiritual blessing. Do this often in family worship in the weeks before you go. And a final word of family prayer in the car before you pull away will certainly not be amiss.

Leave with the understanding that the family altar is to be continued faithfully. In addition, resolve to find time for personal Bible reading, prayer and meditation. Expect to digest and practice what you learn, and look for God to do whatever work is needed in your own heart.

And somewhere along the line take time to be truly thankful. For if God has made it possible for you to have this special kind of vacation this year, you are a privileged person. To BE CONTINUED



Contemporary fishermen on the Sea of Galilee. Our Lord wants to direct even in details. Keystone photo.

The Christ We Know— On the Sea of Galilee

By J. Vernon McGee

(All rights reserved)

In our last study we saw the Lord Jesus on the road to Emmaus (on land). Here we are to see Him as He appears on the sea and, finally, we shall see Him as He appears in the air. The scene here is a familiar and popular spot—the Sea of Galilee, the world's most famous body of water.

It will be of interest to note those present. "There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of his disciples" (John 21:2); an interesting group that might be called "the convention of problem children"—each a problem in his own way.

First and foremost was Simon Peter—

Dr. McGee is pastor of the Church of the Open Door, Los Angeles, Calif., and head of the Department of English Bible at the Bible Institute of Los Angeles. He is also the author of several Bible study books.

impulsive, impetuous, affectionate, even saying that he would lay down his life for his Lord. Thomas was also present—Thomas the magnificent skeptic, always raising some question or casting some doubt. Then there was Nathanael, a doubter at the beginning of Christ's ministry. While Nathanael was lying asleep under a fig tree Philip came and said, "Come, we have found Him." Nathanael said, "Well, where did He come from?" And hearing that He had come out of Galilee said, "Can any good thing come out of Galilee?" However, he went with Philip to the Lord Jesus, who said to him, "I saw you when you were asleep under the fig tree." It was then that Nathanael made his first confession: "Thou art the King of Israel; thou art the Son of God."

In the group were James and John to whom Jesus gave the name "sons of

Second in a
series of five
studies on
the post-resurrection
ministry of Christ
—PURPOSE
FOR BELIEVERS

thunder," a name well deserved. There were two other disciples, but I cannot confirm who they were, their names are not mentioned. And since the Holy Spirit omitted them, let us identify ourselves with them—you and McGee; we are the two who were probably among the problem children at the Sea of Galilee.

The last time we saw the disciples they were at Jerusalem. Now notice what they do. "Simon Peter saith unto them, I go a-fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing."

Many worthy commentators condemn these men for going fishing. But the Lord Jesus did not rebuke them. Let us turn to Bishop Ryle who, commenting on this passage, says: "I see no harm whatever in Peter's conduct on this occasion."

And may I say, they were there by commandment—His commandment. In Mark 16:7 we read: "But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you." Read also Matthew 28:7, 10. They are at the Sea of Galilee by commandment!

♦ It was springtime in Galilee, and the surrounding hills were green with new grass and gay with wild flowers. As they walked along the shores they saw Simon Peter's ship (the one in which the Lord Jesus had been before). It was idly riding at anchor; they were idle too.

They waited at length and the Lord did not appear. Finally Simon Peter, pacing on shore like a caged lion, blurted out to the others: "I'm going fishing, fellows." The others made it unanimous, and entering the boat immediately started out.

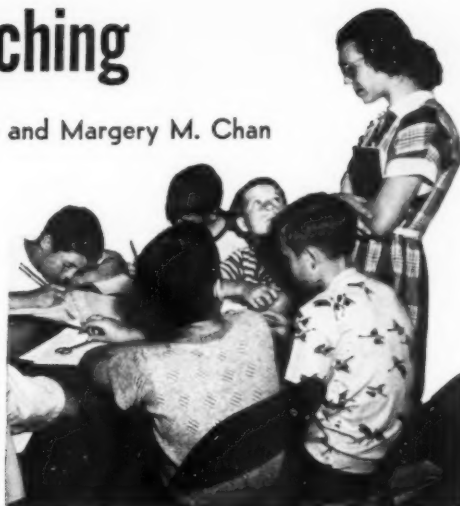
We are confident that some well-meaning souls will say, "Boys, you ought to have remained there and waited on the Lord." But they did not wait and twiddle their thumbs. Idleness hurts the cause of Christ more than anything else. Folk that are not busy working for Him are doing things that idle hands find to do.

[Continued on page 88]

Chart for Better VBS Teaching

By Arthur T. Allen, Nels M. Andersen and Margery M. Chan

*A comprehensive,
four-page check list
for your use and reference*



Step 1: PREPARATION

Know Your Pupil

Begin by taking an inventory of your pupils' needs. Ask yourself:

1. What are my pupils like?
2. What are they interested in?
3. What are they afraid of?
4. What are they asking me? (That is, what do they want to know?)
5. What are their ambitions? (What do they want to be?)
6. What do they like to do—and why?
7. Can I find more worth-while things for them to do?

Know Your Subject

1. Study the entire VBS teacher's guide book.
2. Get an over-all view of the course, especially its theme, aims and objectives.
3. Check these aims with what you already know about your pupils.
4. Make a daily calendar, listing materials needed each day.
5. Start gathering these materials.
6. Study each lesson carefully, making notes on materials needed and how to use them.
7. Compare material with Sunday school lessons, weekday courses, and previous VBS courses, etc., to avoid overlapping and overlooking.
8. What material needs to be omitted because of previous coverage?
9. What material needs to be added for these pupils?
10. Prepare daily schedule as you will use it, filling in illustrations from the lives of *your* boys and girls. (Publishers cannot foresee your local situation.)

Know Your School

1. Study carefully the plant and equipment available, taking full inventory.
2. What adjustments will be necessary in scheduling, grading and placement, size of classes, room arrangement, use of teachers and equipment, etc.?
3. What new equipment can be purchased, borrowed or shared?



THE AUTHORS: Arthur T. Allen, left, is a former director of Christian education and member of the teaching staff of Moody Bible Institute, Chicago. Nels M. Andersen is a consultant with the Gospel Light Press and director of Christian education in a Wisconsin church. Margery M. Chan is a former instructor in Shelton College, now working on her Ph.D. degree at New York University. All are frequent conference speakers.

(Continued on page 20)



CHART FOR BETTER

Step 2: CHOOSING TEACHING

Methods

1. **STORYTELLING** Telling Bible stories, anecdotes, illustrations, missionary and biographical sketches.
2. **QUESTION AND ANSWER** Teacher or pupil asks questions of a factual or thought-provoking nature.
3. **DISCUSSION** Includes conference, conversation, debate, forum, panel, round table, symposium and others.
4. **LECTURE** Any prepared statement by the teacher, without interruption from the pupils.
5. **PROJECT** Should be initiated by the pupils and carried to completion by them under teacher supervision.
6. **ROLE PLAYING** Informal playing of parts, including Bible stories and characters, pageants, tableaux, Bible charades, etc.
7. **CRAFTS** Making of handwork that is related to lesson truth or purely expressional activity (e.g., painting, drawing, and preparation of gifts for service projects).
8. **VISUAL AIDS** Films, filmstrips, flat picture (picture study), field and museum trips.
9. **AUDIO AIDS** Records, tapes, wire and disc recordings, radio broadcasts and transcriptions.
10. **CREATIVE WRITING** Writing of original poems, songs, prayers and prose.
11. **MEMORY WORK** Committing to memory of verbal material.
12. **INDEPENDENT RESEARCH** Independent study of the Bible, library work; looking up information in Bible concordances and dictionaries.

Note: Most of the above principles also apply to teaching in Sunday school

VBS TEACHING

METHODS

Taking into consideration what you now know about the pupils, the subject and the school, what are the best methods to use with these pupils to teach the needed subject matter in your school at the present time for best results, now and in the future? Consider each of the methods listed below along with its advantages, disadvantages and points to keep in mind.

Evaluation

Points to Bear in Mind

A good way to present considerable subject matter within a relatively brief time. Leaves very vivid impression. Special training and flannelgraph helpful.

Stress action, not description.

Also a good means of covering a great deal of subject matter in relatively short period. Leaves weak impression. No special facilities needed.

Avoid "yes" and "no" questions. Use questions that stimulate thought or require recalling or recognizing known material.

Limited as to amount of subject matter which can be covered; also requires considerable time. Leaves very vivid impression. Special training helpful.

Avoid lengthy digressions.

Practical way to cover much subject matter in a minimum of time. Impression, relatively weak. No special facilities needed.

Limit to intermediates and above.

Effective with respect to vividness of impression, but time-consuming and limited as to amount of content which can be covered. Special training, equipment and space usually required.

Adapt it to the intelligence, background and maturity of the pupils.

Good way to cover considerable content, but requires much time. Leaves vivid impression. Special training and facilities desirable.

A means and not an end: the purpose is to develop the pupils, not to make "stars" or put on "plays."

Limited as to coverage of content. Also requires much time. Leaves vivid impression. Special training and equipment needed.

Avoid mere busy work.

Effective way of covering considerable subject matter. Time required varies. Makes vivid impression. Special training and equipment needed.

Stress adequate preparation—not a substitute for teaching.

Covers much subject matter, leaving quite vivid impression. Time required varies. Special equipment necessary.

Stress adequate preparation—not a substitute for teaching.

Can be made to cover much subject matter, but requires a great deal of time. Leaves vivid impression. Special training helpful.

Stress meaning and appreciation plus originality.

Can also be made to cover much subject matter, though it requires much time. Leaves vivid impression. No special training or facilities required.

Stress meaning and appreciation. For younger ages, teach through use and repetition in programs.

May be used to cover much subject matter. Requires much time, but leaves vivid impression. Library materials needed.

Needs to be carefully supervised. Adapt it to the intelligence, background and maturity of pupils.

and in the various types of weekday Bible classes.

(Continued on page 22)

continuing CHART FOR BETTER VBS TEACHING

Step 3: SELECT PUPIL ACTIVITIES

In the VBS

Praying
Using the Bible
Quoting passages
Reading aloud or silently
Scanning and underscoring
Selecting key words and passages
Selecting most outstanding truth
Studying biblical characters
Finding how to get real help from the Bible
Outlining plan of salvation
Finding proof of a truth; source of a truth
Comparing the present with Bible conditions
Looking at word pictures found in Bible
Finding Jesus' way of solving problems
Recalling learning experiences and events
Asking and answering questions
Giving picture and word illustrations
Looking at pictures and objects
Studying maps, charts, graphs, customs
Using blackboards and bulletin boards
Learning to use a concordance
Keeping notes
Listing weekday activities
Conducting experiments and interviews
Filling out questionnaire
Making comparisons
Completing statements
Quoting song, poetry, helpful statements
Singing softly
Making decisions
Working out a code
Purposing to live truths taught

In the Home, Community and School

Endeavoring to put into daily conduct the truths learned in VBS
Observing daily devotions
Returning thanks before eating
Listing problems met in daily conduct
Conferring with pastor and other adults about problems
Counseling with others relative to decisions and other matters
Interviewing outstanding persons
Searching for and emulating good traits in other people
Studying, memorizing, underscoring Bible passages
Reading entire books of the Bible
Reading other books
Starting personal library
Making surveys
Gathering statistics
Exhibiting hobbies
Examining bulletins, school catalogs and the like
Adopting a missionary to pray for and to study his work
Making a scrapbook on missions
Attending and participating in weekday church activities
Winning souls to Christ
Working out and taking part in a schedule of service activities
Bringing absentees and prospects
Performing duties of a class officer
Studying, planning, and leading an improved recreational program
Working out and taking part in a schedule of service activities
Working to get recreational facilities
Taking part in relief projects
Praying for all civic leaders
Observing all laws, including traffic rules
Assuming daily duties in the home
Improving physical conditions

A Selected Bibliography

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Special Music Section

Like it or not,

it's here

Gospel Jazz

By Roger Heidelberg

It's late evening and you're dialing your radio hoping to pick up something worth while before going to bed . . . the blare of one dance band after another as you tune across the dial . . . a bar or two of the "Star Spangled Banner" as a station signs off . . . a high-pressure plug extolling the virtues of a new vitamin mixture . . . then the smooth, rich harmony of a quartet floods the room.

You don't recognize the melody, but the music sounds definitely religious. You tune sharply, bringing it in full and clear.

A folksy voice breaks in, with something like, "A good, good evening to you, our fine friends in radioland! Welcome once again to thirty minutes of gospel songs by the Heavenly Harmony Boys, featuring the one and only little Woody Ticklekeys at the piano!"

You relax. Good to know something worth while can be found.

The piano leaps into life as the Harmony Boys lead off with a fast number. Try as you may, you don't catch many of the words except an occasional "Sing glory, glory!" or "Hallelujah!" but it must be a gospel song. Didn't the announcer say so?

Another fast one and you hear "a few words from our sponsor." You learn all about his "special introductory offer" on baby chicks, rose bushes, fruit trees, or possibly a new formula for henna rinse.

As the program unfolds, you begin to notice a few things—the rhythm, slow or fast, is always quite pronounced. The melody is usually taken by either the first tenor or the bass, with the rest of the boys coming in on an off-beat, "echo" syncopation. In the fast numbers little Woody shows his style in the breaks between verses.

You begin to compare it with something you heard earlier in the evening when you were waiting out a few minutes of some jazz band to catch a news summary. You're no music student, but you can't help noticing a similarity, especially on those fast numbers . . .

The bass singer, for instance. He's bouncing up and down the scale in a rhythm beat essentially the same



ROGER HEIDELBERG, author of the *Moody Monthly* article, "Let's Stop Cashing in on Our Converts"—*Gospel Jazz*



NEIL DARNELL, minister of music, First Baptist Church, Nashville, Tenn.—*How We Beat the Summer Slump in Our Choir*



DON HUSTAD, director, Sacred Music Department, Moody Bible Institute, Chicago—*The New Testament Pattern for Church Music*



EMIL SODERSTROM, former staff arranger, National Broadcasting Company—*How to Build a Sunday School Orchestra*



Acme photo

What lies beneath the surface of the "blues" ... the "bounce" ... the "big business" of gospel jazz?

as the one you heard earlier, only the band did it with a bass fiddle. The echo syncopation between the tenor and quartet keeps reminding you of the way the band's saxophones had supported the hot trumpet solo. The piano—well, the way little Woody is going, there just isn't any difference except maybe he's actually better at it than the guy with the band.

Of course the orchestra was swinging out on maybe the "Red Wine Boogie" while the quartet is pointing the way to higher ground. Still you can't help observing that musically speaking, they seem to be marching along together.

The program over, you sit quietly for a while, wondering. What sort of gospel music is this? Is it good, bad or indifferent? Basically unlike the light gospel choruses or hymns, what is it?

Let's call it gospel jazz, a term coined to denote songs in which religious lyrics are combined with music characterized by plenty of "blues" and "bounce" in harmony and rhythm. It has been sung for years, especially in the South and Southwest, and now seems to be spreading to exert an appreciable influence on modern evangelical music.

✦ WITH music so integral a part of true worship, any musical trend is quite properly the concern of all who seek the spiritual upbuilding of the saints of God.

Without rejecting this music solely because it may be new to us, or spurning it simply because it might be sprightlier than we have known, gospel jazz should nevertheless be subjected to careful, kindly analysis to ascertain its *character* and *content*. If we can determine these, we can decide something as to its spiritual worth.

Whether we like gospel jazz or not, it must be recognized that, in the South at least, it is definitely big business. No form of entertainment in Dixie packs them in more consistently than musical ensembles (usually quartets) featuring this type of music.

These ensembles make regular circuit of the larger Southern cities, visiting each one about once a month for an 8 P.M. to 2 A.M. "All Night Sing," featuring three or four of the quartets who draw best. Crowds of from three to eight thousand—at \$1.25 to \$1.50 per head—are quite commonplace at such "sings." Throw in record royalties, songbook profits, radio fees, and the one-night stands that fill

in the week between the big "sings" and you begin to see why one of the leading quartets finds it necessary (and profitable) to operate two airplanes to keep up with their schedule!

✦ SUPPOSE we drop in on one of these "sings."

Grouped about on the stage we see the well-dressed young men who make up the quartets on our program. Their first songs are usually lively and rollicking. Between numbers there is always some mild, harmless horseplay among the groups. As the evening begins to develop we observe that the drawing power of a quartet seems dependent not only on its ability to harmonize well, but on its possession of at least one "star" who can be given featured billing—a dazzling pianist who can "rock that rhythm" . . . a tenor whose high falsetto can reach into the vocal stratosphere . . . a bass who can rattle the windows with his low ones.

The performers plan their programs quite skillfully. After a series of fast numbers, such as something called "Gospel Boogie," the "joint's really jumpin'," as the teen-agers might put it. Then with the ice all broken, so to speak, the tempo is subtly shifted to a slow, soulful piece that puts a lump into every throat.

These slower numbers are, at their best, beautiful and truly effective, and once in a great while one turns up that possesses genuine merit. At their worst, they offer sirupy sentiment, tritely (and even unspiritually) expressed.

At occasional intervals, usually between a couple of slow numbers, one of the performers will give a personal testimony.

While any testimony to the saving grace of Christ is surely welcome, unfortunately most of these display a notable lack of the assurance of salvation. Much is said about "hoping to get to heaven." Much seems centered around a "hope so" salvation instead of the "know so" kind with which we are more familiar.

Songbooks, records, pictures and other suitable souvenirs are "made available" to the crowd during the intermissions . . . and there seem to be ample intermissions to insure that few customers get away entirely empty handed.

✦ WE have described, in brief outline, a typical "gospel sing," not to deride any effort to put gospel truth before men, least of all to discredit the Christian professions of the performers, but to point out that gospel jazz—whatever may be one's opinion of it—is unquestionably served up with all the trappings of show business.

The state of Mississippi, for example, is attempting to require the promoters of the "sings" to pay amusement tax. The tax commission contends that these traveling troupes are primarily commercial entertainers, rather than tax-exempt religious workers.

Gospel jazz by no means restricts itself

to the "gospel sings" and not a few of the quartets find themselves featured on "hillbilly" programs whose basic appeal is to pleasure rather than purely spiritual edification.

Indeed, few "hillbilly" programs—whether sponsored by cake flour, chicken feed or Scotch snuff—are considered complete unless somewhere amid the blues, boogie, and ragtime the entertainers lay them fiddles down and assemble soberly around the mike, solemnly advising their audience (in rhythm, of course), to "Kneel at the Cross"! Regular listeners probably will not be the least surprised if such a number is followed by a commercial extolling the pleasure of "mild, mellow ——— smoking tobacco."

Perhaps here we may find the key to the *character* of gospel jazz. Put it in this light: What would likely be the spiritual health of a Christian who fits in smoothly with the world, an accepted partner in its pleasure? What, then, is the likely spiritual value of *Christian music* which fits so well into programs otherwise devoted entirely to our world's pleasure and amusement?

We realize we face a delicate problem. We surely want to buy up every opportunity to present gospel truth to the unsaved when and where we find them. But an effective presentation must possess spiritual power. We keep affirming, and so rightly, that our power as a Christian witness in the world is in direct proportion to our separation from it. Yet how can we win if we keep the world from our lives only to embrace it in our music?

✦ HERE we must pass from the character of gospel jazz, as determined by the company it keeps, and consider its *content*, as music.

Some of us maintain, apparently seriously, that rhythm, melody and harmony in themselves convey little if any moral meaning; that the gospel lyrics make the difference.

By way of disproving this rather astounding assertion, can we conceive of a set of Christ-exalting lyrics set to the tune, say, of the "St. Louis Blues"?

Or, better still, go to one of the larger record shops where you can find two renditions of "Just a Closer Walk with Thee"—one by a Christian artist, the other by a Dixieland jazz band. Really now, is it a matter of no particular consequence which version of this sacred song belongs in a Christian record library?

Rhythm, tempo and melody *do* convey moral and ethical meaning. Any musicologist worthy of the name knows that rhythm, melody and harmony *make* music. In a very real sense, words are often superfluous. Not even the most unmusical need lyrics to tell them that the second movement of Beethoven's "Eroica" Symphony is a funeral march. Everything—the key, the tempo, the melody, the orchestration—speaks in dirgelike

tones of the presence of death.

The very structure of music offers a message, and that message one consistent with the music's origin. Thus, we are not surprised to find the ennobling Negro spirituals arising from the profoundest heart hungers of an intensely devout people. At the other extreme we in turn trace the wild, utterly uninhibited Dixieland jazz to its birth fifty years ago in infamous Storyville, New Orleans' wide open red-light district.

So when we take musical structures commonly associated with jazz and adapt gospel lyrics to them, we do not thereby erase any leopard spots or whiten any Ethiopian skin. On the contrary, we create a gospel jazz which appears upon careful observation to be of dubious spiritual value.

That some of its songs have brought peace and comfort to many of God's children none would wish to deny. That some few may take their place in the enduring hymnody of the church all will gladly recognize.

The significant fact is, however, that those songs which comfort most now and offer brightest promise of enduring into the years are just those that adhere closest to the familiar gospel hymn patterns, avoiding the tricky jump rhythms and banal, inane lyrics that characterize much of gospel jazz.

We do not object to lively music. Our hymnals are full of such songs. We simply wish to observe that there is a *quality* in music, and that music which serves so suitable a handmaid to lust in some dimly lit bistro is not properly a vehicle of worship and praise to our heavenly Father.

We have placed more emphasis, it would seem, on rhythm and harmony than on message and worship content. Gospel jazz faces us now as a by-product of this misplaced emphasis. Let's start sowing a better seed so we may reap a more ennobling musical harvest. **END**

In prayer it is better to have a heart without words than to have words without a heart.—John Bunyan

The Importance of Mothers

A mother's love is indeed the golden link which binds youth to age; and he is still but a child, however time may have furrowed his cheek, or silvered his brow, who can yet recall, with a softened heart, the fond devotion or the gentle chidings of the best friend that God ever gives us. —Bovee

No state is greater than its mothers.

—Theodore Roosevelt

One good mother is worth one hundred schoolmasters.

—George Herbert

SERMONBUILDERS



Mr. Chisholm

"Great Is Thy Faithfulness"

By Al Smith

Of the gospel hymns written in comparatively recent years, one song in particular, with its message of a heavenly Father who continually provides and cares for His children, stands out like a beacon light. This song, "Great Is Thy Faithfulness," was written by a former preacher and newspaper reporter, Thomas O. Chisholm, of Vineland, N.J., and put to music by beloved William M. Runyan.

Many songs are written because of one particular experience, but as we study Mr. Chisholm's life, we can only conclude that this song was the result of a "morning by morning" experiencing of God's faithfulness. In a letter written by Mr. Chisholm in 1941 we read, "My income has not been large at any time due to impaired health in the earlier years which has followed me on until now. Although I must not fail to record here the un-failing faithfulness of a covenant-keeping God and that He has given me many wonderful displays of His providing care which have filled me with astonished gratefulness."

As in the star-studded heavens, so in this life whose sky was studded with the stars of God's faithfulness, some stars shine more brightly than others. Hence the reason for this writing.

The story begins in 1941. Two men are reviewing the list of Gideon members, when suddenly their eyes fall upon a name which has a familiar ring. They discover the name of Thomas O. Chisholm and next to it the notation, "Dropped for non-payment of dues." They remember that Mr. Chisholm is the author of a hymn which meant so much to martyred missionary John Stam. This particular song was John's theme as he went through Moody Bible Institute preparing himself for missionary service, which ultimately led to the giving of his life, with that of his dear wife, that others might live.

The two men go on to other names, but cannot forget this particular one. Their hearts are singularly touched—there must be a need—they will pay the dues themselves.

At about the same time the Lord was speaking to the hearts of these two Gideons, He was also touching the heart of a businessman in New York City who could not get to sleep, for running through his mind was the thought that Mr. Chisholm, whom he had never met but knew only through the writing of gospel songs, was in financial need. But how was he to get this money to Mr. Chisholm? He did not even know where he lived. "I am sure Attorney Jacob Stam in Paterson, N.J., would know his address," he thought. "I'll ask him to forward this money to Mr. Chisholm." This he did, but the story does not end here. For the first time in their lives the Chisholms were facing a desperate need which from the human standpoint could not possibly be met. That evening in a simple, childlike way, they reminded their heavenly Father of that need, not knowing that He had already answered. The very next morning the Chisholms' mail consisted of one letter—it was from Jacob Stam and enclosed the needed amount from the New York businessman, a man that they had never known!

Some would say this was coincidence, but we say with Mr. Chisholm, it was God's faithfulness. For in a letter written May, 1949, he says, "I am nearly eighty-three years of age, but strength from above has been supplied, together with the fulfillment of the promise, 'My God shall supply all your need' . . . Not only the supply of the need, but the timing of help has signalized the tokens of His providential care."

Echoing and re-echoing from the lives of God's children, I am sure I can hear:

*"Summer and winter, springtime and harvest,
Sun, moon and stars in their courses above,
Join with all nature in manifold witness
To Thy great faithfulness, mercy and love."*

Note: At this writing both Mr. Chisholm and his wife are critically ill. Readers are urged to pray for them, and if they feel so led, to share in a sunshine shower of cards for them. Cards addressed to the Chisholms in care of MOODY MONTHLY will be forwarded in a packet.



*There's no
summer letdown
in this choir where some
families actually postpone
vacations to share in special projects*

How We Beat the Summer Slump in Our Choir

By Neil Darnell

How do you manage to hold your choir together during vacation time?" This question has been asked by some of Nashville's music ministers, curious members of various churches here in our city and by some in other parts of the country who have observed and heard about our growing summer choral program.

To my knowledge there is no type of wonder drug (Choir-nu-cillin or whatever such could be called), but here are a few methods which have done wonders for us.

First, in 1952 after Easter bonnets had been duly exhibited, and our seasonal music had been presented (*The Holy City*, by Gaul), we did not let down long enough to let a slump set in and weaken our work. Rather, we immediately started working on a concert to be presented on a Friday night in the latter part of the summer.

The first mention of a concert containing a variety of fine choral music, including patriotic and Negro spiritual selections, met with a great deal of enthusiasm. In fact, rehearsal attendance almost doubled, as compared with the preceding summer, and several families actually postponed vacations, week-end trips and other plans in order to co-operate on the evening of its presentation. After the program, an actual count of over 200 responded to a delightful reception in the

church dining hall. Before the strains of the music had died away, people were asking for an annual affair.

Second, at least one trip outside of the church was made to present a program of this concert music. Our singers enjoy going to one or two of our missions as they invite us to share this musical event.

♦ **THIRD**, but of primary importance, we consistently challenged the choir to present the best possible choral music for regular church services during the summer, not just something to "get by on" during the hot months.

Last year the second summer concert was scheduled with a variety of more difficult music than the first attempt. A violin solo rounded out a program which turned out to be even more interesting, and the improvement we had all hoped for was evident in every selection. Perhaps I should say, the improvement we had all *worked* for, because it certainly takes more than just *hope*. I once heard about a farmer who asked his neighbor how his potatoes turned out. The neighbor said, "They didn't turn out, we had to dig 'em out!" And so it is with our singing.

Next, and about the fourth major factor in overcoming lethargy and a slack summer season, was the beginning we made last summer in the regional and state music festivals sponsored by the

Church Music Department of the Tennessee Baptist Convention. We were required to memorize two hymns and one anthem before being adjudicated on such points as intonation, tone quality, accuracy, choice of music, interpretation, diction and appearance.

Immediately following the state festival last summer (1953), and fifth, if we're still numbering these methods, came the State Choral Clinic, also sponsored by the state convention. Five musicians of national reputation made up the faculty, and our choir especially profited from studying and singing in the choir laboratory under Dr. Warren Angell, dean of Fine Arts, Oklahoma Baptist University.

♦ In addition to the above methods which have all been assets in our summer choral activities, rehearsals are carefully planned and held in an air-conditioned auditorium. Time is given for reports on organizational work, for receiving (by vote upon director's recommendation) new members, and for recognizing visitors who attend, anticipating an audition. Every minute of the practice period is planned to include more material and work than the choir is expected to do, or they will not always do all they can. We have found it quite important and popular with the people to begin and end on time.

People are encouraged, enlisted, and held when they are presented with a positive, progressive program which challenges their best! Choir members (and those who should be members) will attend rehearsal if they feel that they need it and benefit by it. People usually do what they plan to do, and choir work will not be any more important than the members make it. So far as attendance is concerned, if we directors will thoroughly prepare rehearsals with a view to increasing proficiency, and giving our singers something really worth while, they'll be back for more!

A year around project, well worth the effort and time required, is the publication of a weekly paper, *Choir Notes*, which is mimeographed and mailed to members and known prospects. This is for promotional purposes and outlines engagements and projects of the weekly, monthly and seasonal schedule. It also serves to promote loyalty and keep our members informed concerning their responsibilities as choir members.

Other items in this publication include honest discussions of the anthems sung on the preceding Sunday, an outline of future music, rehearsal reminders, a column by the pastor, a biographical sketch of a member called "Choir Member of the Week," and other personal items of interest (weddings, funerals, births, individual honors, illness, trips, welcome to new members).

A year around visitation program has paid off for us in enlisting the better singing talent from our church membership. One evening each month choir officers gather for supper and an officers' meeting; then go calling on prospects. Incidentally, we have twenty officers, including a president, two vice-presidents, secretary-treasurer and assistant, librarian and assistant, robe chairman and assistant, social chairman and assistant,

reporter and eight section captains. In this group are college and university professors and students, who are constantly on the lookout for prospective members as well as several Sunday school and Training Union workers who serve as scouts for the choir. This program of enlistment is just as strong in the summer as in the winter.

♦ **SPEAKING** specifically of the summer season, we all know there is usually a general letdown in most church activities, and the choral program being no exception should strive to strengthen rather than slacken. After all, the responsibility of providing well prepared music for the worship services in the summer should be as great as for any other season.

Actually, most people are not as busy in the summer and the choir is in a good position to capitalize on this fact, if an inspiring program of fine music, challenging rehearsals and interesting activities is provided. A well-planned choral course of action for the warmer season, especially where there have been previous summer slumps, can actually revitalize the whole church congregation! Let's think about a few objectives to check:

(1) The entire season should be planned and music ordered well in advance.

(2) Lighter choir robes should be provided if possible.

(3) Dates for festivals, music schools, and concerts should be set and published in advance.

(4) Soon after Easter an enlistment campaign should be launched and a claim made for the time of anticipated personnel before too many out-of-town week-ends are planned, and all rehearsal nights circled on calendars of secular activities.

♦ It is extremely important to keep coming up with something new in our planning, too. People like to be a part of a program when they learn that they can look forward to new, unexpected ideas of interest.

Plans are now under way for a music handbook on a smaller scale but somewhat similar to the college yearbook. This project should give our program a "shot in the arm" for this coming summer, inasmuch as it will include pictures of all six of our graded choirs, small ensembles, the music staff, music committee, adult choir officers, informal shots of various choir activities, the adult choir roster and constitution. This also will serve as a strong basis for presenting the fall program in September.

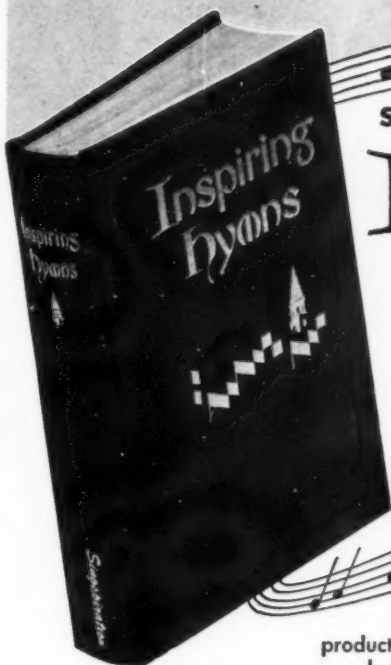
In general we have found that people like to have a part in a program which goes beyond and exceeds the usual. They take pride in being a part of an augmented organization placed on an accelerated level of service.

And this is the heart of our hot weather choir program. Instead of letting down, we look for ways of making the summer months especially worth while. We try to keep our standards of performance high, and we watch the details that help for continuing interest on the part of individuals. This approach is working for us. It should work in your choir, too!

END

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OUTSTANDING BECAUSE IT IS "BALANCED"



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The New Testament Pattern for Church Music

By Don Hustad

*How does today's church music measure up to
the scriptural specifications of true worship?*

CONTROVERSY among believers is not always to be deplored. Sometimes it brings into focus issues in which we have blandly followed tradition or prejudice. In the area of church music, however, there has been so little controversy that many undoubtedly feel the situation is either so ideal or so unimportant that it does not deserve argument.

Consequently it is encouraging to hear folk begin asking questions. "Should we sing more hymns or more choruses?" "Are anthem writers more concerned with music than message?" "Is much of today's congregational singing 'vain repetition'?" "Is an orchestra proper in the church?" "Is it good that 'religious ballads' are often heard from juke boxes?" "Do we mistake pleasure for blessing in listening to our favorite gospel singer?"

What does the Bible say? Does it give us any standards for sacred music? Actually the New Testament references to music in worship are few, but much can be gleaned from the four or five texts we have. "And be not drunk with wine, wherein is excess; but be filled with the Spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord" (Eph. 5:18, 19). "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spirit-

ual songs, singing with grace in your hearts to the Lord" (Col. 3:16).

Notice the striking similarity between these two verses. Perhaps it is not an indication of the importance of this subject in the mind of the apostle Paul, but it is certainly an indication of singleness of mind with regard to music and worship. We can well use these two texts to answer many questions concerning church music.

♦ To whom should we sing? First, "to yourselves"—"to one another." Pliny said of the early Christians. "They are wont on a fixed day to meet before daylight—to avoid persecution—and to recite a hymn among themselves by turns to Christ, as being God." The early meetings of the church, held more in secret than openly, were undoubtedly very informal, with individual believers contributing a psalm, or some word of instruction, or exhortation. "Every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation" (I Cor. 14:26).

In our larger gatherings today such an informal "Spirit-moved" type of worship may be impractical, but it does seem that the songs we sing "to one another"—congregational songs of testimony, of instruction, or of exhortation—are far more important than the music which is

sung for us by the choir or the soloist. What can be more thrilling than every heart and every voice being raised in one single expression of faith or of worship? It has been said that in the Welsh revival, the power of God's Spirit was evidenced not so much in the preaching as in the congregational singing.

We sing also "to the Lord." Music is the language of the emotions. When words fail us, we sing. Because of the attributes of God, we sing. Because of our deep love for our Lord, we sing. When we are filled with the Spirit, we sing. To what better use can the tongue be put than praise of its Maker? The hymn writer craves "a thousand tongues to sing my great Redeemer's praise." How many professing Christians are not using the one tongue which God gave them?

♦ What should we sing? "Psalms, hymns, and spiritual songs." Undoubtedly the first song of the church after Pentecost, and even those which Scripture tells us were sung by the Lord with His disciples, were the psalms of the Old Testament. It is not a hundred years since some Christian groups were still insisting that the only words worthy of being offered in praise to God were those which were inspired by God Himself—the psalms. Our hearts still thrill—in the choir's anthem and in the solo art songs—to these grand

expressions of praise, many of them written by the shepherd-king, more than twenty-five hundred years ago.

But there were other types of singing. "Hymns" have always been understood to be songs directed to God and certainly must be differentiated from the psalms. Perhaps one of the first recorded hymns is the *Nunc Dimittis* sung by Simeon in the temple when he had seen the infant Lord, "Lord, now lettest thou thy servant depart in peace . . . for mine eyes have seen thy salvation . . ." (Luke 2:29, 30).

"Spiritual songs" as mentioned by the apostle are not too easy to describe, but undoubtedly they were a freer type of poesy, quite often sung in solo form and undoubtedly a more personal type of expression. Perhaps it is not too fanciful to imagine that these songs might be a counterpart of today's "gospel songs" with their lighter texture both in words and music. We should observe very carefully, however, that they were "spiritual songs." There was no place in New Testament worship for singing of unworthy songs, either of text or tune, rhythm and harmony.

Many folk are surprised to learn that there are some groups in our own country who are still concerned about what they feel is the New Testament's silence concerning the use of instrumental music in the church. One group recently suggested that Paul and Silas in the prison were not able to play an instrument with their midnight singing, because they were "fast in the stocks."

Actually the New Testament is not silent at all. Historically the psalms were always accompanied, and we understand that the word "Selah" is probably used to express the occurrence of an instrumental interlude, during which the participants are urged to meditate on what they have just sung. Again, the phrase "making melody" in Ephesians 5:19 actually means, "playing a melody." And, as if this were not enough reassurance, we should remind ourselves that the Word says that Paul and Silas sang "praises unto God"—the Williams' New Testament has it "hymns of praise"—not a psalm at all and therefore not necessarily accompanied.

♦ WHAT should be the result of our singing? "In all wisdom teaching one another." Most expositors agree that these two phrases belong together and that the obvious meaning is that our songs should be intellectual and dogmatic in character. Some historians suggest that when the early Christians met, they first expressed their new found beliefs—their *credo*—in song. And by the way, what has happened to the doctrinal hymn in so many of our churches?

Our singing should also be moral in its tendency, "Admonishing one another." A revolutionist once said, "Let me determine the songs a nation sings, and another can write their laws." Perhaps this paraphrase is possible: "The song of a church can be as important as its theology, its standards of Christian conduct."

Finally, our songs should be joyous in their effects. "Singing with grace in your hearts." Someone has said, "If there were more singing Christians, there would be more Christians." We can only imagine

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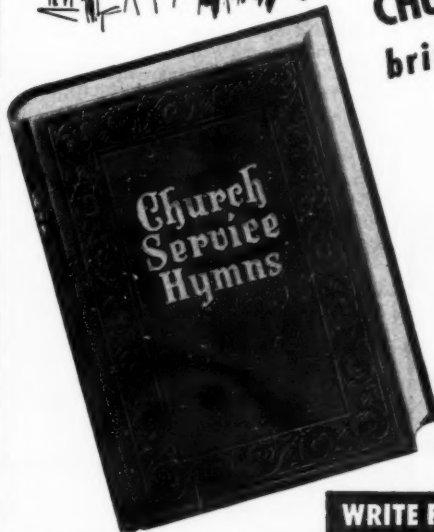
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the joy which filled the hearts of the first-century Christians who were living in a sense of the immediate presence of their Lord. Many of them had walked and talked with Him in the flesh. Even in the midst of terrible persecution, there was undoubtedly a wondrous exhilaration of spirit when they met together to share their experiences and their faith. It must have been difficult to conceal the sound of joyous song from the inquisitors of Rome!

"But what a long way we have traveled from it to a modern congregation, standing with books that are scarcely looked at and 'worshiping' in a hymn which half of them do not open their mouths to sing at all and the other half do in a voice inaudible three pews off." So said Dr. Alexander MacLaren in the *Expositor's Bible* more than fifty years ago. We wonder how he would feel today. At times our singing is more audible—perhaps because our song leaders are more athletic! But is it an indication of "grace in our hearts"?

♦ How then should we sing? "I will pray with the spirit, and I will pray with the understanding also; I will sing with the spirit, and I will sing with the understanding also" (I Cor. 14:15). We are impressed first of all that the apostle felt that he should approach singing exactly as he approached praying. He would pray and sing "with the spirit," allowing his emotions to soar on the wings of melody. But—and this was the emphasis he was making for the church—he would pray and sing "with the understanding also." This singing and praying would be rational; it would be the product of his mind. It would be intellectually honest. It would be worthy in poetic form. It would spring from the mind as well as the emotions.

This is exactly the pattern for Christian worship as set forth in John 4:24, "God is a Spirit: and they that worship him must worship him in spirit and in truth." There is no room here even for the "vain repetition" of the non-liturgical evangelical group, which feels that it must have a Sunday evening song service which lasts at least until all the late-comers have arrived. This should be a rebuke to the worshiper who sings listlessly, not knowing, when he has finished, what he has mouthed.

We should not miss the connection between verses 18 and 19 in Ephesians 5. Many have drawn a parallel between abandonment to wine and abandonment to the Spirit of God. May we not also compare the unrestrained, boisterous song of the drunk to the song of the Spirit-

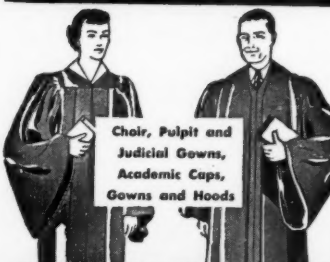
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We have many difficulties before us. I do not see my way at all; but it is enough that He does who will guide us and supply all our need.

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filled Christian? The Greek pagan had many songs in praise of Bacchus, the god of wine. Should we not sound forth our voices in praise to God without concern as to public approval? When we fail to open our mouths in praise of God with the excuse, "I have no voice," should we not more truthfully admit, "I have no song"?

Lastly, our singing should be "in the heart." This is the singing which God hears. He is not impressed so much with the Bach aria, sung in the cathedral by the polished artist, if it comes from a heart which is mute and cold. He hears with gladness rather the voice which is cracked with disease or age, which is lifted from a loving heart to its heavenly Father.

The following excerpt was found in a letter from a missionary who died from leprosy, contracted serving her Lord on the foreign field:

"You ask me how I am. I have no hands now—no eyes—no voice. Sometimes it seems that God has forgotten me. But it is not so. His promises are yea and Amen. And if I had my voice, I should be singing all the day long

"Take my lips and let them be
Filled with messages for Thee...
Take my voice, and let me sing
Always, only, for my King,
Always, only for my King."

END

Moody Monthly



Hard work, enthusiasm and support helped make the orchestra of the Central Assembly Church of Springfield, Mo. Photo C. A. Herald

How to Build a Sunday School Orchestra

By Emil Soderstrom

An orchestra for your Sunday school? Of course!

A professional musician with years of experience

on a leading radio network tells how to start

WHILE nearly everyone considers music indispensable in the church and Sunday school, there are different viewpoints as to whether music making should be left to an organist, or whether the congregation should take part in it. Some Christians think that only the majestic tones of the organ are suitable background for singing, while violins, clarinets, and trumpets, if not too worldly, are at least lacking in dignity for Christian worship. It is not my purpose here to attempt to decide this question, but on the basis of lifelong experience as a professional musician to offer help for those who may wish to build an orchestra.

In considering the formation of an orchestra, it is important to note the prerequisites for success. It is absolutely necessary, first of all, that a capable director take charge. But just as important are the players. In most churches the musical talent is pretty well known. The question arises, Will there be enough musicians for an orchestra?

Well, how big is an orchestra?

Webster defines an orchestra as "a band of performers on various instruments, especially those of the viol class." It is hard to say what is the irreducible minimum, but at least for a start, six to

eight players in the right combination will do. In order to judge accurately what constitutes a suitable diversity of instruments, the planners of an orchestra should be acquainted with some facts about published orchestra music.

There are two kinds of orchestra arrangements, or orchestrations. In one, each of a certain number of parts are required, so that the absence of even one instrument might result in an inadequate performance. Most works for the concert hall and the opera are scored in that manner. Professional orchestras performing for radio or phonograph play "special arrangements" in which each instrument plays an essential part.

Orchestras with small or fluctuating instrumentation should rely on the other kind of arrangements, the so-called "stock" orchestrations, put out by the publishers for their use. Whether original or rearrangements, they start with a nucleus of piano to which gradually is added violin I, clarinet I, flute, cello, bass, etc., and finally, the less common instruments like oboe, viola, bassoon and French horn, which complete the instrumentation.

This sequence is by no means rigid. For example, you should not reject a good

oboe player because you as yet don't have a flute. However, it will be advisable, even necessary, to forego a third or fourth trombone unless you have practically a full instrumentation.

For small instrumental combinations, the essential solos and important passages of the absent instruments are "cued" for the primary ones. An oboe solo cued for and played by violin, clarinet, or muted trumpet may not sound as the composer had intended his music, but the performance still hangs together.

♦ So you start with what you have. And what are your chances of success? Let me cite the example of an orchestra that developed and thrived under the indefatigable leadership of its director, the enthusiastic participation of its members, and the loyal support of the congregation and its pastor and deacons.

There would be no point in mentioning this organization if the pattern of its development were unique. As a matter of fact, it is, in my opinion, typical of the course a Sunday school orchestra must follow to succeed. Here is the way Lloyd Colbaugh describes the orchestra of the Central Assembly Church of Springfield, Mo., in a recent article in



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Old timers and young folk—both are welcome if they play well. C. A. Herald Photos

the C. A. Herald:

The first group which gathered under E. L. Osborn's baton was pure patchwork. Oldsters who had almost forgotten how to play. Youngsters who had not quite learned. Here and there were players with moderate ability, who sort of held the whole thing up, like poles in a tent!

Almost immediately all the problems which can confront church orchestras presented themselves: music, instrumentation, loyalty. Maybe it was a good thing that E. L.'s musical idealism got the better of him right at the beginning. He knew that if the group were to make music together, the only course was to insist that the orchestra use written scores, employ only those instruments for which standard orchestrations provided, and use only those players who could read music.

Some who played instruments which weren't included in standard instrumentation switched instruments. Others who couldn't read music very well plunged in and learned.

E. L. appealed to the congregation for people, young or old, who were interested in the orchestra. They were interviewed, their aptitudes considered, and soon a beginners group was started. The church purchased some instruments, both to help worthy students who had none, and to provide the unusual instruments which a full instrumentation required. Before long some of these beginners were playing in the regular orchestra. Some went on to take private instruction. Thus was set in motion a feeder system which will keep youngsters coming into the orchestra.

★ ONE of the principal functions of the orchestra is to accompany congregational singing. Many publishers of hymnals have put out orchestrations which are playable by small or fluctuating instrumentations, as described previously. If orchestrations are not published for the hymnal used, the hymnal itself can be used by the players with a little transposing.

An acceptable rendition may be had from the four-part vocal arrangement in

the following manner: Violins divide and play soprano and alto. Violas play the tenor part (although the instrument is written in the alto clef, most players learn to play the bass clef easily, if they already know how to read it). Cellos play either tenor or bass, depending on what is needed most. In small orchestras, with only one clarinet that instrument should play alto. In larger combinations, the woodwinds divide as evenly as possible on the upper parts, although bassoons join the trombones on the male voices. Trumpets play soprano and alto. French horns take the inner parts. Alto saxophone should play alto unless there are more than one. The tenor saxophone takes the tenor part.

Most players on transposing instruments are familiar with the relation between the notes they play and the actual sound produced (the concert key). If not, they should have no trouble learning. To produce a given tone the instruments transpose in the following manner:

B \flat clarinets and trumpets, up a major second.

E \flat alto sax, up a major sixth.

B \flat tenor sax, up a major ninth.

Horns in F and English horn, up a perfect fifth.

For the offertories and other special numbers, the available repertoire is not as large as one would wish and some of the stock arrangements are not all that could be desired musically. There are a few excellent sacred scores, particularly Bach chorales, that are the work of leading composers and arrangers. Recently some of the exceptionally fine arrangements used by the Salvation Army and Youth for Christ bands have been transcribed for orchestra.*

*For a list of available repertoire for orchestra, address Sacred Music Department, Moody Bible Institute, 820 North LaSalle Street, Chicago 10, Ill.

If you have enjoyed this Special Music Section, watch for other special music articles to appear in **MOODY MONTHLY** during the remaining months of 1954. They're on their way!

In the Study

By WILBUR M. SMITH



Suggested Subjects for a Book on the Resurrection of Christ



Dr. Smith

CONTENTS

- ▶ Suggested Subjects for a Book on the Resurrection of Christ
- ▶ The Greatness and Glory of the New Testament
- ▶ Aldous Huxley's Suggestion for Escaping Reality
- ▶ God's Providential Leading in the Study of His Word
- ▶ Immanuel Kant's Testimony to the Bible
- ▶ Variae
- ▶ Magazine Articles of Major Importance

not an exhaustive list at that. Should many who read these pages think that such a task is beyond them, some of the subjects might appeal to them as topics for sermons or articles.

- The Vocabulary of Resurrection
- Resurrection in the Old Testament
- Resurrection in the Inter-Testament Period
- Resurrection in Pagan Religions
- The Sadducean Denial of Resurrection
- The Three Resurrection Miracles in Christ's Ministry
- Christ's Prediction of His Own Resurrection
- The Reality of Our Lord's Death
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- The Burial
- The Significance of "the Third Day"
- The Empty Grave
- The Watching Soldiers
- The Order of Events in the Resurrection Narratives
- The Appearances of Christ to the Women
- The Angels at the Tomb
- The Walk to Emmaus
- The Appearance to the Disciples in Jerusalem
- The Persuasion of Thomas
- With the Disciples at the Sea of Galilee
- The So-Called Contradictions of the Resurrection Record
- The Great Commission
- The Body of Christ
- St. Paul's List of Appearances of Christ After the Resurrection
- Resurrection in the Preaching of the Early Church
- St. Paul's Conversion
- Heresies Regarding Resurrection in the First Century
- The Resurrection of Christ in Pauline Theology
- The Resurrection of Christ in St. Peter's Epistles
- The Resurrection of Christ in the Johannine Literature
- The Resurrection of Christ in the Creeds
- Rationalistic Denials of the Resurrection of Christ
- Christ's Resurrection as an Article of Faith
- The Hope of the Resurrection
- Identification with the Risen Lord
- The Fifteenth Chapter of I Corinthians
- The Resurrection of Christ and Eschatology
- The Resurrection in Life
- The Resurrection of Christ in Literature
- The Resurrection in Art
- The Resurrection in the Hymns of the Church
- The Resurrection in Preaching
- The Resurrection in the Missionary Program

WITH the large number of books that continually come from the presses of the Western world concerning the person and work of the Lord Jesus, one cannot help but wonder why America has not produced one great life of Christ since that by Samuel J. Andrews of ninety years ago—soon to be reissued in its revised edition of more than fifty years ago. Moreover, we do not have any one work in the English language that exhaustively covers all the subjects relating to the nativity of our Lord. The English world has not seen a great work on the names and titles of Jesus for over one hundred years—since Searle wrote his monumental *Horae Solitariae*, now a rare volume. Indeed, though there are more than 130 books on the resurrection of Christ in the English language, none has as yet attempted to deal exhaustively with the subject.

If this column should fall into the hands of a young man with adequate equipment in the Greek New Testament, with a capacity for hard, continuous work over a period of seven or eight years, and with a facility of expression somewhat equal to the task, I would like to urge upon him the undertaking of such a definitive work on the resurrection of Christ. Let me suggest chapter headings for a work in this field—

Correspondence relative to "In the Study" should be addressed to Dr. Wilbur M. Smith, 135 N. Oakland, Pasadena, Calif.

May, 1954

The Greatness and Glory of the New Testament

RECENTLY in reading the last chapter of Adolf Deissmann's epochal work, *Light From the Ancient East*, I was taken by surprise when, at the conclusion of a rather technical discussion of the great need for Greek lexicons and dictionaries of the ancient Greek language, etc., this distinguished scholar paid this tribute to the New Testament:

It is always the New Testament itself that calls the man of research back from his wandering thoughts to work on the New Testament again. Daily it bears witness to him of its own veriest nature: the little Book is not one of the paralyzing, enslaving forces of the past, but it is full of eternal and present strength to make strong and to make free.

This reminded me of three other statements concerning the New Testament, and especially the Gospels, which I have always loved, and which I trust will be appreciated by many others now. Years ago, the saint and scholar Bishop Moule, in one of his sermons, beautifully expressed what all of us have often felt as we have read the Gospels:

The scenes of the Gospels are like nothing else in ancient literature, in ancient literature outside the Bible. It is the artificial alone in us that can doubt them. The natural in its depths, where God touches man, believes them and is sure. He speaks in them to the image of himself. Man's greatest as much as man's simplest rests on them, feeling them to be adamant fact alive with an eternal love (*Cathedral and University, and Other Sermons*, pp. 158-159).

In a previous generation, Professor Andrew M. Fairbairn, the equal of whom is not in the world today, began his suggestive work, *Studies in the Life of Christ* (1880) with the following statement:

The greatest problems in the field of history center in the person and life of Christ. Who He was, what He was, how and why He came to be it are questions that have not lost and will not lose their intrinsic interest for us and for mankind. For the problems that center in Jesus have this peculiarity: they are not individual but general—concern not a person but the world . . . No other life has done such work, no other person been made to bear such transcendent and mysterious meanings. He is, whatever else He may be, as a world's imperishable wonder, a world's everlasting problem, as a pre-eminent object of human faith, a pre-eminent subject of human thought.

I conclude these exquisite comments with the words of Alexander Whyte to ministerial students in Edinburgh, whom he calls:

. . . that elect and honorable and enviable class of men that we call students of New Testament exegesis. Surely they are the happiest and the most enviable of all men, who have been set apart for nothing else but to the understanding and the opening up of the hidden treasures of God's Word and God's Son.

Aldous Huxley's Suggestion for Escaping Reality

THE pitiful condition of a great intellectual coming toward the end of life, having obtained all that the world can give and yet finding himself restless, unsatisfied and seeking to escape the realities of life, is revealed in a nothing less than terrifying manner in the new book by Aldous Huxley, *The Doors of Perception*. Because of the great interest that the volume has aroused, because it will probably have a far-reaching influence in the days to come, and because it represents a good cross-section of the wretched state of much of our intellectual life today, apart from those who are resting in God, I would like to give this short treatise some attention here.

Dr. Aldous Huxley and his brother, the biologist Julian S. Huxley, are sons of Professor and Mrs. Leonard H. Huxley, the father being a gifted classical scholar. They are grandsons of that most famous member of the family, the defender and interpreter of Darwin, Thomas H. Huxley, who married Julia

Arnold, daughter of Thomas Arnold, the brother of the literary genius, Matthew Arnold. Thus they are well born indeed.

Aldous Huxley was born in 1894, and published his first notable work in 1920. In one generation, he has produced forty volumes—novels, essays, short stories, poetry, biography, drama, etc. Some of his works, such as *Eyeless in Gaza*, *Brave New World*, and *Ends and Means*, have had wide circulation. I understand that Huxley is now living, more or less in retirement, in one of those like-onto-paradise spots in southern California.

The author's principal thesis is specifically stated toward the conclusion of the book, namely, that "most men and women lead lives at the worst so painful, at the best so monotonous, poor and limited, that the urge to escape, the longing to transcend themselves, if only for a few moments, is and has always been one of the principal appetites of the soul." This leads Huxley to a phrase which he often uses, "a door in the wall." Millions of men find their "door" in tobacco, or alcohol, or narcotics, but in some very vigorously expressed sentences, Huxley sets forth the dangers and ultimate horrors of alcoholism, and denounces the use of tobacco.

And what does he propose that modern man use for this "door in the wall"? It is something that one does not even find mentioned in the fourteenth edition of the *Encyclopaedia Britannica*, or in the earlier large dictionaries of our language—the fruit of a cactus plant, *Lophophora williamsi*, or *peyote*, which the American College Dictionary concisely defines as a bean "containing a narcotic prized by the Indians of Mexico and certain regions of southwestern United States." From the button-like tops of this plant, an intoxicating spirit is distilled called *mescal*.

The properties of mescal and its influence on the human mind and will are only now beginning to be investigated. Huxley is interested in this research, and wanted to speak from first-hand knowledge. Consequently, on a sun-filled morning in May, 1953, he, with some friends present, took into his system a normal dose of mescal. This little volume is a record of the experiences which fell to him that day.

The effect of the drug lasts for about eight hours, though this may vary with different people. In one brief sentence, Huxley affirms that "administered in suitable doses, it changes the quality of consciousness more profoundly and yet is less toxic than any other substance in the pharmacologist's repertory."

✦ The question is, What did Huxley discover under the influence of this narcotic? Above all, he continually reaffirms that he entered a more vivacious intellectual activity; or, to put it another way, he saw what he claims is the reality of things as he never saw it before, the inner world as described by mystics in former generations. He dares to say, "I was seeing what Adam had seen on the morning of his creation—the miracle of naked existence." This state he refers to as "a paradise of cleansed perception," based on a line from William Blake, "If the doors of perception were cleansed, everything would appear to man as it is, infinite." Huxley describes the vividness of colors in flowers, and speaks of the deeper meanings of draped cloth, of the amazing new conceptions he had, e.g., of the mahogany legs of a table, etc. Time and space seem to have lost their meaning. (See also an autobiographical piece by Huxley, "Fever," in *Harper's* for March, 1929, where similar experiences are recorded.)

While we utterly abhor these artificial means of escaping life and inducing strange mental states, those revealed in this volume are really not serious enough to alarm most readers of the work. It is the consequences of this so-called "cleansed perception" that are so appalling. First of all, there is present an attitude of total indifference to those round about. Huxley's wife and a friend, in the room with him at this time, "belonged to the world from which for the moment mescal had delivered me."

What a selfish goal—the very opposite of everything that the New Testament teaches, the very antithesis of the way

Christ lived, He who had compassion on the multitude. But more than this, the will becomes almost impotent. Huxley himself says, "Though the intellect remains unimpaired, and though perception is enormously improved, the will suffers a profound change for the worse. The mescaline taker sees no reason for doing anything in particular and finds most of the causes for which, at ordinary times, he was prepared to act and suffer, profoundly uninteresting . . . When the brain runs out of sugar, the undernourished ego grows weak . . . and loses all interest in those spatial and temporal relationships which mean so much to an organism bent on getting on in the world." To put it plainly, moral judgments vanish, and one not only cannot do what is right, he is not even interested in doing it.

Huxley's attitude toward life here is what it has been for a quarter century. Edwin B. Burgum in his work, *The Novel and the World's Dilemma* (1947), rightly says that Huxley's failure "is rooted in his alienation from the workaday world . . . His new religion is the rationalist's substitute for suicide."

♦ HUXLEY cannot close his volume without discussing Christianity and the relationship of this narcotic to religion. He says that the mescaline experience is what Catholic theologians call "gratuitous grace," not necessary to salvation, but to be thankfully accepted as from the Lord. Believing that Christianity as such is losing its grip on men, Huxley suggests that it adopt some program by which the use of this peyote plant can become—we almost shudder to mention it—a sacrament!

In his closing paragraphs the author makes a suggestion which, if ever carried out, would be the most perfect preparation for the rule of Antichrist one could imagine. He says that humanity should be not only urged, but "if necessary, compelled, to take an occasional trip through some chemical Door in the Wall into the world of transcendental experience."

Had this book been written in the Kremlin, under the inspiration of some demon, it could not contain more subtle and awful proposals. But it was written by an intellectual in this country who has an enormous influence over the minds of this generation, and who is well acquainted with the Bible. In fact, I was amazed to discover so many Biblical words and phrases in these few pages—references to Adam, the fall, to Martha and Mary, "the sacred Scriptures," the cherubim, the Lord's Supper, the incarnation, "the Word made flesh," the last judgment, the New Jerusalem, hell.

It is significant that Huxley is compelled to use Biblical terms to set forth what he calls these exalted experiences; in other words, what the Word of God promises through faith in Jesus Christ. Huxley is trying to acquire through the use of a narcotic. In it all, we must recognize the unreality, and the fleeting nature, of such experiences; the Christian can behold the Lord and stay in the world and be a blessing. The effect of this artificial stimulus is for approximately a third of one day; when Christ enters a heart and life, He comes to stay. The apostle Paul could say that he rejoiced in all things, and he suffered more than Huxley ever has or ever will, but he did not rejoice under the influence of some artificial stimulant.

* * *

The same week in which I read this book, it was my sacred privilege to participate in the funeral of that beloved and much-used servant of God, Dr. Keith L. Brooks. At the conclusion of the memorial message, a statement by Dr. Brooks, written years ago and sealed in an envelope marked "My Last Message," was read. Entitling the brief statement, "I Am Satisfied," Dr. Brooks, in beautiful language, said that through the years he could say that he was satisfied with the love of God; he was satisfied with redemption in Christ; he was satisfied with the Bible; he was satisfied with the Gospel; and he was satisfied with the fellowship of Christian believers in the Church of the Lord Jesus Christ.

As this age draws to a close, more and more will men be driven to find something that they hope will satisfy. Keith Brooks lived and died in the peace of God; this brilliant writer,

Huxley, and all like him, as well as those without his abilities and gifts, will never know a peace of heart and mind until they yield themselves to Christ, and know the cleansing power of His precious blood. Let us pray for these people.

God's Providential Leading in the Study of His Word

IN the *Metropolitan Tabernacle Pulpit*, that magnificent series of volumes containing the inimitable sermons of Charles H. Spurgeon over a period of forty years, is one of the finest illustrations of the providential overruling of God in Bible study and personal work that I have come upon. Since this is not quoted in any life of Spurgeon, I think, possibly many have not seen it. (The following paragraph is taken from Volume XXI, 1875, p. 94.)

Some time ago a town missionary had in his district a man who never would suffer any Christian person to come into his house. The missionary was warned by many that he would get a broken head if he ventured on a visit. He therefore kept from the house, though it troubled his conscience to pass it by. He made a matter of prayer of it, and one morning boldly ventured into the lion's den. The man said, "What have you come here for?"

"Well, sir," he said, "I have been conversing with people in all the houses along here, and I have passed you by because I heard you objected to it; but somehow I thought it looked cowardly to avoid you, and therefore I have called!"

"Come in," the man said; "sit down, sit down. Now, you are going to talk to me about the Bible. Perhaps you do not know much about it yourself. I am going to ask you a question, and if you can answer me, you shall come again. If you do not answer it, I will bundle you downstairs. Now," said he, "do you take me?"

"Yes," said the other, "I do take you."

"Well, then," said he, "this is the question—Where do you find 'girl' in the Bible, and how many times do you find it?"

The city missionary said, "The word 'girl' occurs only once in the Bible, and that is in the Book of Joel, the third chapter and the third verse. 'They sold a girl for wine.'"

"You are right," said he, "but I would not have believed you knew it, or else I would have asked you some other question. You may come again."

"But," said the missionary, "I should like you to know how I came to know it. This very morning I was praying for direction from God, and when I was reading my morning chapter I came upon this passage, 'And they sold a girl for wine'; and I took down my concordance to see whether the word 'girl' was to be found anywhere else. I found that the word 'girls' occurs in the passage, 'There shall be girls and boys playing in the streets of Jerusalem,' but the word did not occur as 'girl' anywhere but in Joel."

The result of that story, however odd it seems, was that the missionary was permitted to call, and the man took an interest in his visits and the whole family were the better, the man, and his wife, and one of his children becoming members of a Christian church some time afterwards. What an extraordinary thing it seems; yet I can assure you that such extraordinary things are as commonplaces in my experience. God does help His servants rightly to divide the Word; that is to say, to allot a special portion to every special case, so that it comes as pat upon the man as if everything about him was known.

Immanuel Kant's Testimony to the Bible

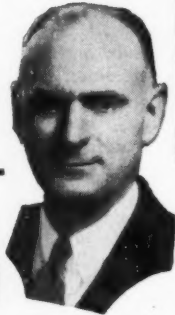
SOME years ago, one of the outstanding conservative Biblical writers of our country, editor of a well-known magazine, quoted several sentences from Immanuel Kant in praise of the Bible. I had never seen these words before, and wrote to the editor asking for the source. He replied that he was not able to put his finger on it at once, but would send it to me later. The desired information never came, and in these twenty intervening years I had not, until this week, seen even a reference to this statement.

In turning the pages of a notable work published in Berlin in 1927, *Israel and the Nations*, by Joseph F. Bloch, I came upon not only the words, in greater fullness, but their source also. As my readers know, Kant was the greatest philosopher

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of modern times; in fact, modern philosophy dates from him. No man since the days of Aristotle has so dominated philosophical thought as has Kant. He believed in an omnipotent God and in the ethical values of the Sermon on the Mount, but he was by no means a Christian, even refusing to pray. His testimony then is that of the greatest philosophical genius of modern times. It is included in a letter which he wrote to the Abbé Sieyès in Paris in 1796:

The Bible is the book the contents of which bear witness to its divine origin. It comprehends the story of Divine Providence from the beginning through all times until the great change of all created things, nay, until eternity. It alone contains universal history in a certain connectedness, although, in a sense, it deals merely with particular persons, families, nations . . . The Bible is my most precious treasure without which I should be miserable. Reliable rules of how human beings and whole states may arrive at every possible blessedness are to be found only in the Bible. Be guided by the directions of the Bible, and you will become citizens of a truly provident fatherland, and you will love not only the fatherland of your fellow-citizens, but also all the inhabitants of the earth you will love like brothers, and you will see your love required.

Variae

The Joint Department of Stewardship and Benevolences of the National Council of Churches has announced that during 1953 the total contributions of forty-six Protestant and Eastern Orthodox groups in the United States, for all purposes, reached a total of \$1,401,114,217, a gain of 8.9 per cent over the previous year.

Australia is experiencing a great influx of immigrants. A recent article tells us that every newcomer is offered a Bible in his own language, though the response to this has not been very satisfactory. New Zealand does the same. At the time of the coronation, every child in the schools was offered a Bible portion bearing the Royal Cipher stamped in gold, paid for by the South Australian government. Protestants received the entire New Testament, published by the British and Foreign Bible Society; Roman Catholics received the four Gospels, and those of the Jewish faith, the Old Testament. The distribution figures were as follows: Protestant, 111,220; Catholic, 22,800; Jew, 140.

The archaeological discoveries in Palestine and near-by countries at this time are almost unbelievable, and would have been considered absolutely fantastic fifteen years ago. There comes to my desk regularly the Archaeological News Letter of the American Schools of Oriental Research, which material is not to be reprinted in public periodicals, and so cannot be quoted here. The last bulletin, dated January 1, 1954, sent from Jerusalem and signed by the director of the American Schools, Dr. James Muilenburg,

contains paragraphs so exciting that one's heartbeat must increase if he loves the Word of God at all.

In this confidential letter, Dr. Muilenburg himself says that some things recently discovered in Palestine, the announcement of which has not yet been publicly made, are truly amazing, though he is not allowed to be specific. We all know, however, that there have been discoveries made in the caves around the Dead Sea area which include fragments, large and small, of practically every book of the Old Testament, some of which may go back as far as 200-250 B.C., placing them within 150 years of the close of the last of the Old Testament canonical writings.

As Dr. Albright has recently said, all Old Testament histories, and histories of Israel, will now have to be rewritten—and rewritten with the emphasis upon the accuracy of these historical narratives. Young men must, of course, await a definite call from God as to their life work, but apart from that—and we recognize the need for a divine call—one can still say that this is the greatest hour for young men entering upon a life study of Semitic languages that Christendom has ever known.

This reminds me of a story which I hope will not be old to my readers. Some years ago at Dallas Theological Seminary a student who was having difficulty with Hebrew went in to see Dr. Chafer, then president of the school, to say that he saw no need for such studies, and that he wanted to drop the course, pointing out that Dr. Ironside had never studied Hebrew, and still the Lord was using him in a great way. It so happened that Dr. Ironside was lecturing there at the seminary at that time. Dr. Chafer said to the student, "Let me suggest that you go in and see Dr. Ironside regarding this problem, and whatever he says about it will be all right with me."

Dr. Ironside's reply to the student was, "Young man, it is true that I do not know Hebrew, but I would give my right arm if such an opportunity as you have now had been mine as a young man." The student went back to his classes and took honors in Semitics.

Speaking of Dr. Albright, the greatest living authority on Biblical archaeology in the world, I would like to quote here some words from his address, "Israel—Prophetic Vision and Historical Fulfillment," given at the Jewish Theological Seminary of America, March 13, 1953, reported, in part, in the periodical, *Land Reborn*:

We must recognize that there are forces in history which are far beyond the power of any deterministic philosophy to interpret; these forces play a profound role in the history of Israel. I suppose we have no other phenomenon in history which is quite so extraordinary as the unique event represented by the restoration of Israel in the sixth and fifth centuries B.C.E.

At no other time in world history, so far as is known—which means almost

Moody Monthly

certainly, never again—has a people been destroyed and then come back after a lapse of time and re-established itself. Most certainly there is no parallel for the double re-establishment, for the recurrence of Israel's restoration after 2500 years of further history.

Israel has passed through two total disruptions and two restorations. This may not be the last time in history—only God can say. In any case, we have here a doubly unique phenomenon which demands some explanation. Of course, we can only explain a few facets of this extraordinary situation, a repetition after 2500 years of a phenomenon which itself is unique.

If we look at some of the elements involved, we turn, of course, first to the land, the land to which Israel returned because it had been the home of Israel from its beginning as a people. And secondly, the people Israel. And thirdly, the restoration itself. How was such a thing possible? It has never happened even once in any other part of history.

Magazine Articles of Major Importance

At no time in the last thirty years do I recall as many significant articles about the Christian religion in secular periodicals as have appeared in the last few months. In *Collier's* for February 19, 1954, is an article entitled simply "An Hour with God," describing current noon meetings among railroad men for the purpose of hearing the gospel, such as those of the old days, when the railroad YMCA was on fire for God. In the very elite magazine, *Fortune*, for October, 1953, is an article, "Business Men on Their Knees," by Duncan Norton Taylor, which has to do principally with the religious movements now in progress in the city of Pittsburgh.

The finest series of articles of our day on the influence of the Bible among the different nations of the earth is now appearing in the *Christian Science Monitor* each Tuesday, Thursday and Friday, by Dr. Roland Hall Sharp. Beginning on January 2, 1954, the series will cover fifty-two issues. This is the result of the author's own travels around the world, for the specific purpose of determining the influence of the Scriptures in various nations. Thus far I have found the sections on Greece, Israel, Yugoslavia, Spain, Germany and China to be the best. None of the articles, as far as I can determine, are slanted toward Christian Science. Dr. Sharp speaks of the many outstanding churches of these nations, the British and Foreign Bible Society, and the great work of the Moody Institute of Science.

The Christian, January 29, 1954, "The Bible and the Spade," by D. J. Wiseman, archaeologist in the British Museum. This is an excellent summary of some recent discoveries. In the same issue is the best brief description of the evangelical colleges and Bible institutes of England that I have seen, "Where Shall I Study?" Anyone going to that

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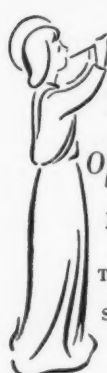
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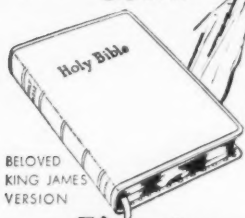
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The Life of Faith, January 13, 1954, "Africa at the Crossroads," pp. 25 ff.

The Hibbert Journal, January, 1954, "The Radical French Critics, Guignebert and Loisy," by Dr. H. J. Wood, pp. 144-155. Here is an accurate revelation of the terrible unbelief of two distinguished, now deceased, French scholars, professors of Christianity, whose volumes have destroyed the faith of many during the last half century.

Biblical Theology, January, 1954, "Healing in a Presbyterian Sabbath School," pp. 30-32.

Congregational Quarterly, January, 1954, "Fewer Men for the Ministry," by D. T. Jenkins, pp. 28-36; "The Jerusalem Bible," by Sir Leon Simon, pp. 70-74. *Israel Exploration Journal* (Jerusalem) Vol. III, No. 4, "Sumerian Historiography," pp. 217-232.

Palestine Exploration Quarterly, May-October, 1953. This issue is filled with rich material. Here Miss Kathleen M. Kenyon reviews her remarkable archaeological work, "Excavations at Jericho, 1953," pp. 81-97. The article, "The Ship Tyre," by Sidney Smith, pp. 97-110, is an exhaustive examination of Ezekiel 27. Also worthy of attention is "The Beginnings of Civilization in the Middle East," by John Waechter, pp. 124-131.

Reader's Digest, March, 1954, "How the Bible is Building Israel," by Blake Clark, pp. 26-31.

The Bethel Seminary Quarterly, February, 1954, "Inaccurate Appellations for the Holy Land," by George J. Jennings, pp. 43-63. This article is by one doing graduate work in the geography of the Near East. (Published by Bethel College and Seminary, St. Paul, Minn.)

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—A. T. Schofield, in *Christian Sanity*

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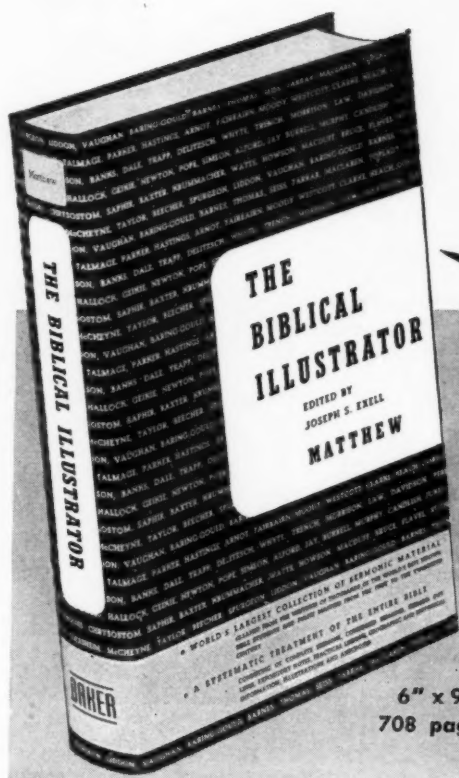
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PUBLICATION SCHEDULE

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Matt.	11 Tim.-Phil.	Acts III	July
Gal.	John I	James	Sept.
Eph.	John II	Gen. II	Oct.
Phil.-Col.	John III	1-II Peter	Nov.
Mark	Gen. I	Psalms I	Dec.
Thess.	Acts I		
1 Tim.	Acts II		

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Above, former All-American football star, Don Moomaw, clears the way for Evangelist Billy Graham through London's welcoming crowd at Waterloo station. Right, Dr. and Mrs. Graham being interviewed by newsreel cameramen in Southampton, England.



While God speaks—

LONDON LISTENS

By Charles T. Cook

THIS article is written at the end of the second week of Dr. Billy Graham's Greater London Crusade. Here in Britain we are not accustomed to use the word revival as a synonym for evangelism, but this crusade has at least brought us a breath of revival, and we are praying that it may result in a mighty work of the Holy Spirit throughout our land.

We praise God for results which have exceeded the expectations of everyone. At the end of the first week Dr. Graham announced that in all his missions in the United States he had never seen such crowds during the opening days of a campaign, nor so many people coming forward to be dealt with personally. The secular press does not know what to make of it, but ministers and churches are being heartened by what they have seen and heard.

The Harringay Arena, seating 11,000, has been filled to capacity every night except one, and even then there were only a few hundred unoccupied seats. Snow had fallen heavily during the previous night. On several occasions hundreds and even thousands have had to be turned away. Three meetings have been held in the arena each Saturday. On another evening, when the arena was already full, the police asked whether a

second meeting could not be arranged as there were more people outside than inside. All reserved accommodation for two or three weeks ahead has been booked. Large parties come every day by bus or train from places far out of London, as well as from within it. Over a thousand came one day from Cardiff, 150 miles from the metropolis.

Dr. Graham and his team are receiving the enthusiastic co-operation of hundreds of ministers and churches. Many ministers regularly attend the meetings and also serve as counselors. Several bishops of the Church of England, and Methodist and Baptist leaders have had seats on the platform. The organs of the religious press, with differing degrees of emphasis, according to their particular theological complexion, are showing much good will toward Dr. Graham. One editor, who was openly criticizing him two years ago, has swung completely round, and pays this deserved tribute: "It is beyond all doubt that he is intensely sincere. He is a truly humble man. He appears to be in the deepest and most Christian sense of the word a simple man . . . There is not the slightest trace of the fanatic about him . . . The odd thing about Billy Graham

is that his power appears to obscure him and seems to be exposing some other force. He says, without affectation, 'It is God that gives the increase.'" Another religious paper, which declares that it stands for "a liberal evangelical expression of the Christian faith," goes on to wish the campaign well, and after referring to the crusade as implying "a fundamentalist view" of the Bible, adds: "This matters little if the mission results in bringing men and women face to face with Jesus Christ, there to make the great decision for or against faith and discipleship." Even the Anglo-Catholic journal, *The Church Times*, says: "Mr. Graham's campaign is in line with all the gospel missions which have drawn crowds of the curious and the devout to hear evangelists such as Torrey and Alexander or Moody and Sankey. His approach is as sincere as theirs, as attractive—and as limited." The "limitation" is defined in the words, "there is no mention of the grace of the sacraments."

Christian workers are keen to get the unsaved to the meetings. Bus parties, in some instances, have made it a condition that each Christian should bring an unconverted friend. During these two weeks, between 3,000 and 4,000 people of all ages have been dealt with in the inquiry room. Nearly 3,000 counselors were enrolled and trained for this work. About 70 per cent of those who have responded to Dr. Graham's nightly appeals have never made a profession of Christ previously, and a large proportion of this class have no church connection whatsoever.

Another marked feature of the crusade is the alacrity with which such people

[Continued on page 79]

EVANGELISM

William Boyle, Editor

Dr. Cook is editor of one of England's best known evangelical magazines, *The Christian*, published in London.

NEWS of Conferences and Campaigns



THE Musical Places, Evangelist and Mrs. Lester C. Place, of Spring City, Pa., made a return appearance in the Cutler, Ill., United Presbyterian Church, where Albert R. Smith is pastor.

Attendance averaged around 200 for each service, according to Smith. In addition to the regular meetings, the Places presented concerts to several hundred school children and young people in the Consolidated High School.

"Korea is in a miserable condition. It is sad, sick and suffering. It needs the power of Christ and His resurrection." So spoke Percy Crawford as he left Korea after preaching to thousands of Koreans and U.S. military men.

The Crawford party, including Mrs. Crawford and the Youth on the March trio, Steve Musto, Sam Seymour and Bob Straton, arrived in the war-torn country of Korea two days before Christmas. Their mission was to aid in the Pocket Testament League drive to distribute Christian literature. Accompanied by Don Robertson, of PTL, the group maintained a grueling schedule of gospel rallies, which took them from the little Isle of Koje on Korea's southern tip, to the "Iron Triangle," sixty miles north of Seoul. They preached and sang to Korean soldiers and civilians, and American GIs, visiting army bases, hospitals, prisons, churches, front-line artillery units, and jet air bases.

Alfred A. Kunz, executive director of PTL, remarked, "We thank the Lord for the unselfish devotion of Christian leaders such as Dr. and Mrs. Crawford, Jack Wyrzten, Winfield Ruelke, and others who have gone to Korea at their own expense to aid in the gigantic task of evangelization in that stricken land."

"In souls won to Christ, in the uplifting of churches, and in victories which came to our Christian people, Phoenix has been highly favored by this Christ-honoring testimony," commented Dr. Rolland Dutton, pastor of the Phoenix, Ariz., First Baptist Church, at the close of a three-week Greater Phoenix Evangelistic Crusade, with Jack Shuler.

Fifty-two pastors co-operated in the huge campaign. The climax meeting saw a capacity 4,000 crowd in attendance at the Fairgrounds Exhibition Building, Mar. 14. The Shuler team consisted of Don DeVos, song leader; Bob Andersen, organist; and Sammy Allred, tenor soloist.

DeVos conducted a large children's rally on Mar. 7, with many professions of Christ as Saviour being made.

Thirty Lima, Ohio, pastors and other Christian organizations co-operated with the Lima Fishermen's Club in presenting a twelve-day evangelistic campaign with Dr. William Ward Ayer in February.

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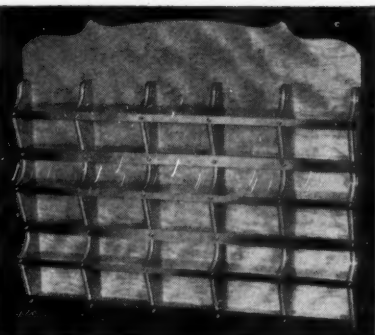
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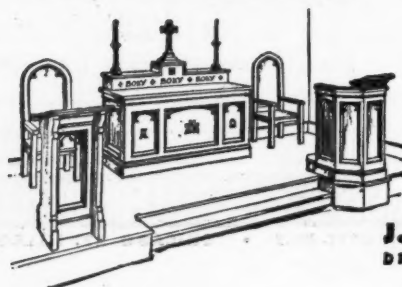
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Native pastors surround Dr. Hyman J. Appelman (behind pulpit) on open-air platform located on Collegio Bautista campus, Managua, Nicaragua. Practically all Protestant churches co-operated in eight-day campaign.

The meetings were held in the Memorial Auditorium.

Carl Bihl, of Flint, Mich., served as musical director. A real stirring among the co-operating churches was reported, as well as several conversions.

"Last night I had my first restful sleep in eight years," a middle-aged mother told one of the ministers at the close of the San Diego, Calif., United Church Crusade, led by Evangelist Merv Rosell.

She went on to explain how, in answer to special prayer offered by scores attending the nightly crusade "Hour of Power" prayer meetings, she had received her first letter in eight years from her son in San Francisco, telling of his conversion.

Large crowds were attracted to the auditorium during the crusade, which ran from Feb. 20-Mar. 7. Frank Poole, San Diego pastor, served as chairman.

Assisting Rosell was Bill Retts, song leader; Bill Carle, soloist; Kurt Kaiser, pianist; and Frank Psaute, organist. The team appeared daily at high school assemblies, luncheon clubs, military installations, State College, and on television programs.

"I believe the outward, visible results were just a small part of the benefits of this great fruitful ministry we have experienced in these eight great days," spoke E. F. Roberts, director of the Crusade for Christ Tract Campaign, Atlanta, Ga.

A total of thirty sessions were held Mar. 7-14, in the fifty-fifth annual Tabernacle Bible Conference in Atlanta, where Dr. Paul S. James is pastor. Speakers included Dr. William Culbertson, Dr. Vance Hayner, Dr. G. A. Leichter, Jack MacGorman, Dr. Perry Webb, and Dr. Walter L. Wilson. Dr. Jack B. Jones served as minister of music.

For the first time in the republic's history, Mexico City daily newspapers carried accounts of an evangelistic campaign. The occasion was a ten-day series of meetings led by Dr. Hyman Appelman in March.

The Conversion



Davidson

I'll Always Remember!

By Ralph M. Davidson

I WAS holding a soul-winning revival in an eastern town. We were trying to impress Christians with their responsibilities in winning the lost to Christ. The Spirit of God was working in a mighty way. The unsaved were coming and souls were being saved almost daily.

One young businessman invited another fellow his age to come to the meeting. That night, the businessman sat next to his unsaved friend and prayed silently for him throughout the message and the invitation. After the service, the two stayed up until 6 A.M., talking of how mankind was lost in sin, and how God the Father sent His only begotten Son into the world to redeem lost sinners. They had prayer together, but there were no visible results. Two nights later, we all had the joy of seeing this man walk down the aisle to publicly confess Christ as his Saviour from sin.

There are several reasons why this is one conversion I shall never forget. The devil had led this young man into the usual paths of sin. He was having trouble in his home. Some of his pay check was going for drink and other ungodly habits. Now, his wife has been converted, their home is a Christian home, they have family devotions, both are trying to win souls, have joined the church and are tithing their income. Recently, this new Christian traveled over to my current meetings in order to testify of what God had done for him and his family.

As I was leaving the church after my last service, this young man came up to me, and, clinging to my hand, with tears running down his cheeks, said, "You can have my right arm if you need it." It was just a truck driver's way of telling one of God's servants that it pays to take up the cross daily and follow Him. I bowed my head in gratitude and thanked God once more for calling me from a business career into the ministry of evangelism.

Prior to visiting Mexico City, last stop of a six-week tour of Central America, Dr. Appelmann conducted meetings in co-operation with local pastors and missionaries in San Jose, Costa Rica; Managua, Nicaragua; and in Vera Cruz, Mexico. Nelson Velasco, secretary for evangelism of the Methodist Church of Mexico, served as interpreter for the entire six weeks. A large number of decisions in each city, including many for salvation, were reported.

Evangelist John Carrara reports fruitful meetings with Pastor Kenneth Much, in the Ganston St. Baptist Church, Jackson, Mich., Feb. 2-14.

The pastor and several members expressed heartfelt gratitude for the fine attendance and spiritual interest during the campaign. A few professions of new-found faith in Christ were recorded.

Several outside opportunities opened for Evangelist Wes Auger's "Magic with a Message" in Chattanooga, Tenn., during a two-week campaign in the Gospel Tabernacle, Jan. 10-24. T. Perry Brannon is pastor.

In addition to the well attended nightly services, Evangelist Auger gained entrance into several schools, and one place of business. He also appeared on the "Radio Revival" program each morning for a half hour.

Following this, Auger conducted two services at the Florida State Prison, Raiford, Fla., where several of the 500 in attendance responded to the gospel invitation. Other professions of faith were made in a Youth for Christ meeting in Orlando, Fla.

Unusually large crowds and recorded decisions are reported by Evangelist Buck-

Summer Conference Notes

ELTON W. Crowell, evangelist and former pastor, of Lansing, Mich., has been appointed associate director of Gull Lake Bible and Missionary Conference, near Kalamazoo, Mich. He succeeds Stan Cook, who was recently made executive vice-president of Northwestern Schools, Minneapolis. Mrs. Crowell also joined the conference staff and will assist with the musical program.

The Gull Lake Bible Conference will commence its thirty-sixth annual program June 26, and will operate through Labor Day, Sept. 6. The program will feature a well-rounded Bible conference ministry, with special emphasis on music and a program suited for family groups.



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Some others of our recent contacts: A Jewish young man accepted Christ after one of our Saturday night gospel services. A week later he brought a friend who wanted to know about the Lord. Another one, coming from Israel, is taking instruction for baptism. A Jewish doctor and his wife invited us to conduct a Bible class for Jews in their home.

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ner Fanning, following a series of meetings in the Lafayette Park Baptist Church, St. Louis, Mo., where O. R. Shields is pastor. Some thirty-four new members resulted.

What started out as a West End Baptist Church evangelistic campaign, in Rock Hill, S.C., literally developed into a city-wide effort, according to Fanning. The meeting simply outgrew the church and was moved to the National Guard Armory, in order to accommodate the crowds. Other pastors encouraged attendance, and a city-wide impact was felt.

Thomas Haggai is pastor of the West End church.

Evangelist Bob Oughton, of Belleville, Ill., reports times of blessings and Christian rededications in one night services at Clinton, Oak Ridge, Knoxville, and Oliver Springs, Tenn.; and Greensburg, Harrisburg, and Indian Town Gap, Pa.

Oughton is teamed with Ray Orahoad, soloist and co-evangelist, and Don Beldin, musician.

Television and radio helped to successfully promote a recent evangelistic crusade in Central Church, Lincoln, Neb., with the Guy Libbey evangelistic team.

Attendance was reported to be excellent, and the crusade was extended into a third week. The Central Church Choir, under the direction of Lowell Hagen; the Kids' Booster Band, and Walter King, pastor of the Central Church, appeared on the programs, as well as Ethel Virginia Libbey, soloist, and ten-year-old Ethel Mary Libbey.

"Our church was left in a better spiritual condition," remarked C. E. Vasbinder, pastor of Memorial Baptist Church, Jackson, Mich., following special evangelistic services with J. Oscar Wells.

"In addition to the gratifying results of seeing lives given over to Christ," he continued, "we saw the highest Sunday school attendance in many years."

Unusual interest, including a large number of professed decisions, were reported by Norman Ferguson, pastor of the Mt. Sterling, Ill., First Baptist Church, during meetings with Evangelist Wells, Feb. 22-Mar. 7.

Evangelist O. W. Stucky concluded a two-week series of meetings with friends and members of the First Baptist Church, Lawton, Mich., Mar. 7. Frank Gillett is pastor.

One young couple was led to a knowledge of Christ as Saviour in their home, following the evening service. Large numbers again took advantage of the opportunity of signing Bible-reading pledge cards, designed to take them through the entire Scriptures in one year.

A rich time of spiritual blessing was experienced in the First Baptist Church, Tipton, Ind., in February, with Evangelist Eddie Wagner.

"We were to baptize twenty-five converts on the first Sunday in March, as a result of the twelve day meetings," reported Pastor J. Franklin Arthur. "In

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addition, a great number of important decisions were made, including tithing and family worship, which will mean great blessing to our work here," he concluded.

Attendance and interest ran high during a twelve-day series of meetings with Evangelist Robert H. Conner, Jr., in the First Baptist Church, Lilbourn, Mo., where Mr. Clyde is pastor.

Several professions of faith in Christ were reported, as well as other decisions.

FUTURE ENGAGEMENTS

Wes Auger: Apr. 20-May 2, Allen Memorial Baptist Church, Candor, N.Y.; May 4-16, Faith Baptist Church, Palmer, Mass.; May 19-30, Cornerstone Baptist Church, Seal Cove, Me.

Charles E. Borch: Apr. 20-May 2, First Baptist Church, Charleston, Ill.

John Carrara: Apr. 27-May 9, First Baptist Church, Gallipolis, Ohio; May 11-23, First Baptist Church, Maple Shade, N.J.; June 6-13, English Neighborhood Reformed Church, Ridgefield, N.J.; June 20, Calvary Baptist Church, New York, N.Y.

Robert H. Conner: Apr. 19-May 2, Winstanley Baptist Church, East St. Louis, Ill.; May 3-14, Lebanon Baptist Church, Festus, Mo.; May 16-23, First Baptist Church, Hale, Mo.; May 24-June 6, First Baptist Church, Irondale, Mo.

Ralph M. Davidson: Apr. 19-May 2, Maranatha Bible Church, Okeene, Okla.; May 9-23, Bible Fellowship Church, Grampian, Pa.

Del A. Fehsenfeld: Apr. 20-May 2, First Baptist Church, Meeker, Okla.; May 4-16, Bible Baptist Church, Auburn, Ind.; May 18-30, Bible Baptist Church, Morrison, Ill.; June 1-28, union campaign, Parrshall and Stanley, N.D.

Howard L. Fleming: Apr. 25-May 10, First Methodist Church, Speed, Ind.

Billy Graham: Mar. 1-May 30, London, England.

Charles E. Gray: Apr. 20-May 2, E.U.B. Church, Walkerton, Ind.; May 9-16, Evangelical Mennonite Brethren Church, Terre Hill, Pa.

The Guidos: May 2-16, Calvary Baptist Church, Bluefield, W.Va.; May 23-June 6, Grace Bible Church, Elmhurst, Ill.; June 13-27, First Baptist Church, Rockford, Ill.

Hammonree-Beckwith: May 2-16, Calvary Presbyterian Church, Charlotte, N.C.; May 19-30, Southside Baptist Church, Greenville, S.C.

Robert J. Kees: Apr. 20-May 2, Alhambra Baptist Church, Alhambra, Ill.; May 4-16, Darrowville Baptist Church, Darrowville, Ohio.

Harry McCormick Lintz: May 2, Tabernacle Church of Norfolk, Norfolk, Va.; May 16, union campaign, Martinsville, Va.; June 2, Southern Baptist Convention, St. Louis, Mo.; June 13, union campaign, Van Wert, Ohio.

Bob Mauderson: May 30-June 13, union campaign, Bloomington, Ill.

John B. Marchbanks: May 3, 10, 17, Conference Center, Bryson City, N.C.; May 4, 11, 18, Hiawatha Lodge, Ela, N.C.; May 5, 12, 19, Asheville Bible Church, Asheville, N.C.; May 13-16, Bible Conference, Murphy, N.C.; May 23-30, Mizpah Presbyterian Church, Paducah, Ky.

Raymond O. Nelson: Apr. 20-May 2, First E.U.B. Church, Crawfordsville, Ind.; May 4-16, Highland Park Evangelical Free Church, Des Moines, Iowa; May 17-June 8, Oak Hills Fellowship, Bemidji, Minn.; June 10-20, E.U.B. Camp Meeting, Byle Park, Findlay, Ohio; June 21-27, Mission Covenant Church, DuBoise, Pa.; June 29-July 11, Wellston Camp Meeting, Wellston, Ohio; July 20-Aug. 1, Stoutsville Camp Meeting, Stoutsville, Ohio.

Bertel G. Peterson: Apr. 20-May 2, E.U.B. Church, Chandlers Valley, Pa.; May 4-16, E.U.B. Church, Tryonville, Pa.; May 18-30, E.U.B. Church, Centerville, Pa.; June 1-13, E.U.B. Church, Coudersport, Pa.; June 20-July 18, Southern Baptist Church, Baltimore, Md.

Mr. and Mrs. Lester C. Place: May 8, South Penn Youth for Christ, Eddystone, Pa.; May 9, Taylor Memorial Baptist Church, Avon-by-the-Sea, N.J.; May 11-16, Bible Protestant Church, Westville, N.J.; May 18-23, Bethel Mennonite Church, Emmaus, Pa.; May 29, Youth for Christ, Lebanon, Pa.; May 30, Bible Testimony Church, Norristown, Pa.; June 5, Pottstown Youth Centre, Pottstown, Pa.; June 6, Pilgrim Baptist Church, Philadelphia, Pa.; June 8-13, People's Church, Harrisonburg, Va.; June 15-20, Sprigg Bible Church, Sprigg, W.Va.; June 21-July 5, Camp Nathaniel, Emmalea, Ky.

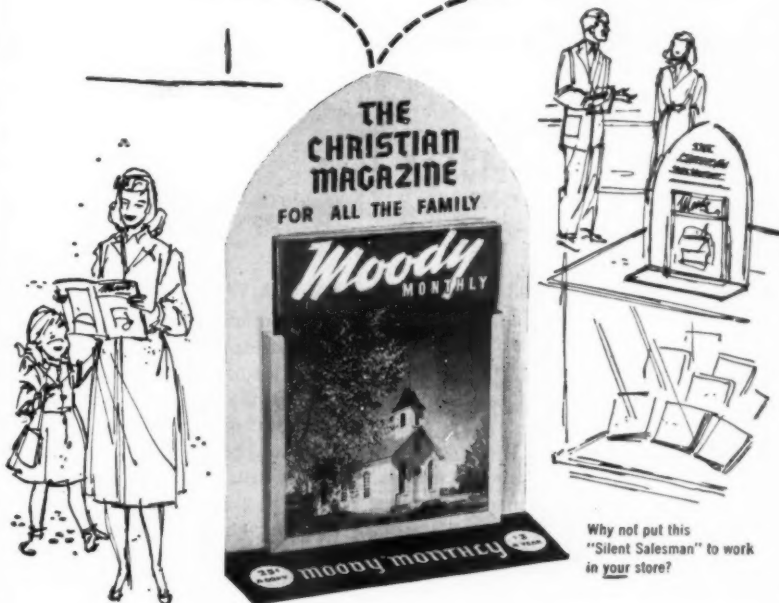
Tom Presnell: May 2-16, Baptist Church, Peoria,

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Ill.; May 23-June 6, Berean Baptist Church, Santa Fe, N.M.

O. W. Stucky: Apr. 25-May 9, First Baptist Church, Flushing, Mich.; May 12-23, Parker Memorial Baptist Church, Lansing, Mich.

Ino. J. Van Gorder: May 2-9, First Baptist Church, Princeton, Ind.; May 30-June 6, Conservative Baptist Church, New Bethlehem, Pa.; June 20-27, Jefferson Ave., Baptist Church, Huntington, W.Va.

Eddie Wagner: Apr. 20-May 2, Mont Clair Baptist Church, Chicago, Ill.; May 4-16, First Baptist Church, Plainwell, Mich.; May 23-30, Olive Branch Baptist Church, Linton, Ind.; June 6-20, Truro, Nova Scotia, Canada.

Baxter Walker: Apr. 19-May 2, Calvary Baptist Church, Wilmington, N.C.; May 3-9, Oak Grove Baptist Church, Buies Creek, N.C.; May 17-23, Stoney Point Baptist Church, Hope Mills, N.C.; June 14-27, Mill Creek Baptist Church, Bolivia, N.C.; July 4-25, Campaign, Monroe, N.C.

MOODY EXTENSION STAFF

James R. Calhoun: May 5-16, The "Little Church," Huntingdon, Pa.; May 30-June 6, First Baptist Church, Wilcox, Ariz.; June 9-20, Eufoa Congregational Church, Steamboat Springs, Colo.

Sidney E. Cox: May 5-16, First Baptist Church, Racine, Wis.; May 19-June 27, Randolph St. Baptist Church, Charleston, W.Va.

Wil R. Johnson: June 26-July 3, Canadian Keswick Bible Conference, Ferndale, Muskoka, Ont., Can.


John Thompson: Apr. 25-May 9, Kossuth St. Baptist Church, Lafayette, Ind.

A FATHER'S PRAYER

Dear God, my little boy of three
Has said his nightly prayer to Thee;
Before his eyes were closed in sleep
He asked that Thou his soul would keep;
And I, still kneeling at his bed,
My hand upon his tousled head,
Do ask, with deep humility,
That Thou, dear Lord, remember me.
Make me, kind Lord, a worthy dad,
That I may lead this little lad
In pathways ever fair and bright,
That I may keep his steps aright.
O God, his trust must never be
Destroyed or even marred by me.
So for the simple things he prayed
With childish voice so unafraid,
I, trembling, ask the same from Thee;
Dear Lord, kind Lord, remember me.

—Chicago Daily Tribune

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Child Training in the Home

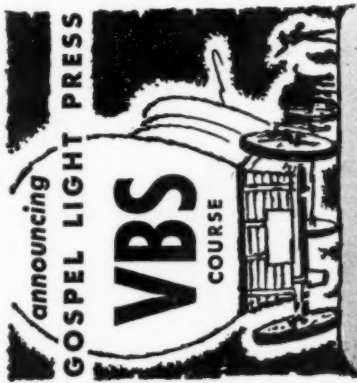
We hear much about self-made men today. Some of us are quite ready to affirm that we have made a poor job of it. Many of us needed better plans and clearer oversight. The need is for more home-made men. There will always be a need for mothers who realize their task as the makers of men. The modern calls for women to share in the world's work are taking myriads of them away from the home life in a degree hitherto unknown. Young women get a taste of public life and service, and minimize the values which lie in the less exciting, more exacting, yet most vital service of the home. The world can never get along very far or very well without mothers like the mother of Jesus. She did for her boy what no one else, nor any institution, could ever do. Devoting Him to God in simple consecration taking Him to the great feast of the nation, bringing Him regularly to the service of worship in the synagogue, teaching Him, and traveling with Him whenever she could on the journey of life, she made her contribution to His Messiahship, His mastery, and His message.

—Church School

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Easy-to-Read Advertising
Those final plans must be made to advertise your vacation Bible school. If you are mimeographing flyers—and this is an excellent way to promote your school—be sure the material you hand out is attractive and easily read. The A. B. Dick Company gives the following suggestions:

Layout is a term that artists use, and because it sounds a bit technical most of us shy away from attempting to make layouts. The definition of this word is "to map, to arrange, to exhibit"—so making a layout is simply arranging your message in such a way that the important points stand out and get first attention, and the entire message is easy and inviting to read. Use wide margins . . . triple space between paragraphs . . . use typewriter caps or lettering guide headings to emphasize important points.

These easy-to-do things will help "exhibit" your message so the people who read it can get the important points easily.

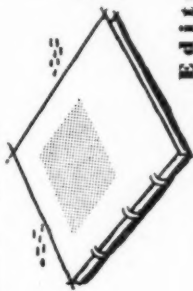
Personalized Curtains

■ The church nursery, young people's room or primary department are often among the most unattractive spots in the church building. Yet such places can be easily transformed. The July *Woman's Day* has an excellent suggestion for curtains that can be made by the women of your church in an afternoon sewing meeting.

The article recommends unbleached muslin as a material which can simply be hemmed and hung at the windows. But it's fun to add a few extra touches.

One suggestion made was to cut oak leaves from felt scraps and baste them on to the material. They are easily removed when the curtains are laundered. If the curtains are intended for one of the younger departments in the Sunday school, the children might like to have a part in the project and could do the tracing and cutting out of the leaves. Each child's name might be written across a leaf as an added record for the department.

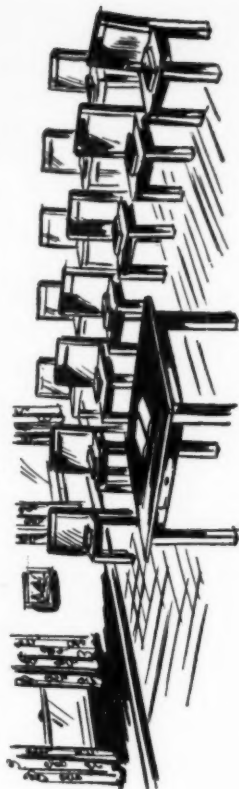
MAY • 1954
Volume 1 • Number 8



idea NOTEBOOK

A Department of Moody Monthly

Edited by DOROTHY MARTIN



For better attention in VBS . . .

Helps to Good Order

by Esther Sabel

IT is important that good order be maintained in the Bible school if anything is to be accomplished. Where there is lack of order, there is lack of attention; where there is lack of attention, decisions for Christ are unlikely. Unless order can be maintained it is better not to have a school, for if pupils are not learning Christian attitudes of reverence and respect, they are in danger of learning unchristian attitudes.

There are definite causes for disorder. Usually these lie in the environment, the atmosphere, the teacher—rarely in the pupil. Eliminate the cause and the confusion will usually disappear.

1. *Watch the physical environment.* A disorderly room leads to a spirit of disorder. See that chairs are in place, books and papers neatly stacked, handwork

materials carefully arranged, the room well ventilated, before the day begins. Orderliness and harmony suggest quiet and worship.

2. *Have everything ready to begin on time*—which means all leaders must be present ahead of time. Carry on the program without long pauses, for these give opportunity for mischief.

3. *Don't talk about order to the children, but expect perfect order.* Children

This Month—VBS Issue

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| Three Aids to VBS Planning | 3 |
| The Worship Service | |
| Handwork for Small Children | |
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Other Vacation Bible School Helps

Chart for Better VBS Teaching,

pp. 19 to 22.

This Year's VBS Materials,

page 76

do pretty much what they are expected to. This does not mean that they will always sit still. The handwork period gives opportunity for more freedom. But they should sit still when that is the thing to do, particularly in the worship service and the Bible study period.

4. *Speak quietly but firmly.* When you give a direction, give it firmly and clearly enough the first time so that it does not need to be repeated. Be friendly, quiet, unburdened, unexcited; children are imitators.

5. *Be master of the situation always.* Never show hesitation or uncertainty. Calmness and poise make for good management. Thorough preparation gives confidence and this begets interest and attention.

6. *Enthusiasm is contagious.* Be interested and interesting.

7. *Allow the group to join in planning the work as much as possible.* This gives a sense of responsibility for seeing that all is carried out efficiently.

8. *Provide for a variety of activities, especially in the handwork period, to appeal to differing interests.*

9. *Sometimes assigning each child to his own seat is helpful.* This gives a feeling of "belonging," especially to those from outside the church.

10. *Try giving a disturbing child a useful task.* Often all he desires is a bit of attention.

11. *Telling a story which embodies the virtue you wish to instill gets at it indirectly and often accomplishes more than direct teaching.* For example, tell of a group of boys and girls who decided for themselves how they would behave in church. And—leave the story to point its own moral.

12. *Do not give tangible rewards for good conduct.* But permission to do things—carrying the flags, watering the plants, and other little tasks they consider favors—should be withheld from those who behave badly.

13. *Remember that "the eye is a great governor."* If a pupil persists in disorder, say nothing, but look at him until he is uncomfortable; he is not likely to repeat. Sometimes merely a quiet glance in his direction may be all that is needed to restore a child to proper behavior.

14. *Sometimes it may be necessary to take a child aside and have a quiet, loving talk with him.* This should be done unobtrusively. Pray for and with him.

15. *The best way to have order is to have everyone so happy and busy in what is being done that there is neither time nor inclination to be mischievous.*

16. *Finally, lead the girls and boys to Jesus Christ.* A child may still have a spirit of mischief, even if he has learned to love Jesus. But we can make to him the highest appeal for quiet and reverence—his own responsibility to the Lord and toward others who are watching him and getting ideas of Christian life from his behavior.

END

Rhythm from Empty Boxes

Anything that makes a noise is a rhythm instrument as far as the little tots are concerned. It can be big or little, fancy or plain, as long as it can be shaken or hit to make a noise.

If some of your instruments are somewhat the worse for wear since last year's VBS, why not try your ingenuity in making new ones? For instance, collect a group of empty spice boxes, put inside a small handful of rice or popcorn (unpopped), punch a hole in each end and slip a bright colored ribbon through, to make a handle.

Whenever men set out in faith to do the will of God, the Spirit of God and His power are with them. He never fails to enable the servant for all the will of God.

George Goodman

Bad Weather Games

WHAT do the youngsters do for recreation in your VBS? Recess is an important part of the planning, too, and not just a fifteen or twenty-minute breather for the teachers.

Those responsible for this part of the program must have games planned in advance to utilize the time to best advantage. Unfortunately the best-planned recess period is sometimes bogged down by rain or excessively hot weather when active outdoor games are unwise. If your church has adequate space for indoor games, there is no problem. But if it doesn't, must the children race through the classrooms or become unruly and boisterous? Not if you are prepared. Here are some answers suggested by others who have faced this same situation.

1. Use the recreation period for extra handwork time.

2. Gather each department for a song-feel, letting the children choose the songs.

3. Play games such as:

I Saw—One child describes something he saw on the way to school by imitating it. The others try to guess what it was. Whoever guesses it becomes the leader.

Simon Says—A leader stands before the group making various movements while saying, "Simon says, do this." Whatever the leader says must be done by the group as long as he uses the words "Simon says." If he simply says, "Do this," the group is not to imitate him, and those who do are out.

Bible Art—Give the children sheets of paper and crayons or colored chalk. Have each make a simple picture telling a Bible story (for example, Moses hidden on the water by his mother). Collect the pictures and display them, having the group guess the titles. The



object is not to show artistic ability; rather, to draw a picture best illustrating the story.

Geography Quiz—Hang a large map on the wall showing Bible lands. The leader, thinking of a city (Bethany, for example), says "I am thinking of a city that starts with a B." One may guess Bethlehem and must point it out on the map. Leader answers, "No, I was not thinking of Bethlehem." The one correctly identifying the city becomes the leader.

By now your pencil and paper may be out to jolt down other ideas for games that have come to you. Remember, you are supposed to have fun during recess, too!

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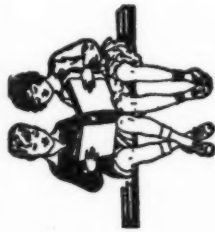
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Booklets

Help in Learning

by Mildred Dooley Cathcart

"REMEMBER now thy Creator in the days of thy youth" is a command from God. To the parents and teachers of children comes the challenge to teach them of God.

I have found one simple idea which works amazingly well in encouraging children to memorize Bible verses while they are young.

I make small booklets from construction paper. On each page I very plainly print one Bible verse. In each booklet are enough verses for the child to learn one verse a week for a two-month period. The last page is made out as a certificate reading: "This is to certify that has committed to memory the verses in

this book and can recite them perfectly." Then I put a gold star on the certificate and add my signature.

Children like to see that they are making progress, and I find it more satisfactory to include only a few verses at any one time. A small reward given with the certificate provides additional incentive for memorizing more verses.

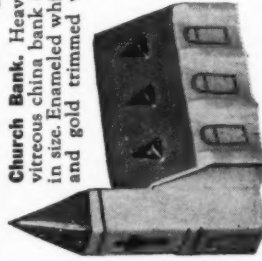
These booklets are continued throughout the year. By using such verses as John 3:16; Romans 6:23; Isaiah 1:18, etc., we are sure that the children will know the way of salvation. When a child knows the Holy Scripture from youth, he is receiving the greatest weapon for combat that is available today.

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IDEA NOTEBOOK/MAY

Three Aids to VBS Planning

by Arthur T. Allen

Check these ideas designed to meet special problems in your vacation Bible school

The Worship Service



Perhaps you are wondering how you can fit into your own local school the interesting but elaborate departmental worship services outlined by the publishers of the material you are using this year. After all, yours may be a small school in a one-room church. If so, how can the worship service be made interesting to every age from the bright-eyed kindergartner to the sophisticated adolescent? Here are three possibilities:

The worship service may be geared to the middle group—in this case the older primaries, the eight-year-olds. Prayers, Bible reading, hymns and songs, stories, illustrations and picture studies would all be selected with the average eight-year-old in mind. The interests of these children would be in the wonders of creation, God's daily care, Jesus as a Friend.

Hymns such as, "All Things Bright and Beautiful," "This Is My Father's World" and "How Strong and Sweet My Father's Care," might be used.

The only difficulty with this method of meeting the needs of group worship is that if there is a large group of older children, they may become bored and indifferent.

A Word to VBS Workers

By now you have been busy with plans for your summer Bible school for reasuring to know that those who write VBS materials know what they are talking about. They know the interests of the age groups for which they write. They know how to bring together various elements—songs, Bible stories, Scripture, illustrations—to make a complete program. You can rely on their work.

That does not mean that it must be followed to the letter. Adapt the material to your own needs. If there are not enough children in the school for individual departmental worship services as recommended, then by all means bring the whole group together. If the handbook suggested is not possible for your group, substitute something else.

However, there is one phase of the program that should be stressed regardless of how adaptable other parts may be. That, of course, is the evangelistic emphasis. The vacation Bible school reaches out to the children of the church and community with an interesting program. It offers a time of fun and recreation. It provides a time of constructive handwork. But does it seek to evangelize the children who come? This is the heart of the VBS and should be kept in mind always, whether in the worship period, the lesson period, the handwork period, or the play period. Some of the children attending your vacation Bible school may never again have the opportunity to hear of Christ. Don't fall them!

IDEA NOTEBOOK/MAY

Another possible solution to this timely problem is to have someone from each age group participate in the worship service. A beginner may share a favorite picture with the group. A primary, or group of primary children, could lead the rest in singing a favorite song. A junior might tell a Bible story, or by telling a missionary story give a modern example of Christian living. An intermediate could lead in prayer and read the Scripture.

A third possible approach to group worship is to meet the common needs of the group. The service would be built around a Bible story told perhaps with the aid of visual helps, songs and prayer. The story of the Good Samaritan, for example, can be understood by the youngest children if told simply and vividly enough; yet the application can be that which will arouse the oldest in the group to service for the Lord Jesus Christ. Whatever method is used, help the children in your vacation Bible school to worship God.

Handwork for Small Children



At a very early age children learn to use their hands. Carefully planned creative activities open the door to usefulness and worthwhile learning. One should remember first of all that:

1. The activity must be interesting to the children. Use materials that are interesting to feel, taste, smell, twist, etc. Coloring outline pictures is boring and meaningless.
2. The activity must be within the intelligence

range and muscular ability of the child. Primary children like concrete, familiar objects. They need large crayons, pencils and pieces of material, because their large muscles develop sooner than the small ones.

3. The time necessary for the completion of the task should be relatively short, since the attention span of the primary child is short.
4. Use pictures and objects from the children's everyday experience. Words are not very meaningful to primary children. Their vocabulary is small and limited to things they know and understand. Avoid the use of symbols.

Following is a list of suggested creative activities:

- Making a seasonal poster and delivering it to a sick friend.
- Learning and illustrating a song.
- Clay modeling.
- Packing a friendship box.
- Making a mural.
- Planting and caring for bulbs and seeds.
- Visiting and reporting on a neighboring vacation Bible school.
- Picture appreciation.
- Drawing pictures.

The Closing Program

Any suggestions for a fitting climax naturally will have to be adapted to the size of the school and the situation. The

first step in planning for an effective closing demonstration program should be taken early in the first week of the school. The director of the school should call all the teachers together and plan with them the type of program which shall close the vacation Bible school. (What is to be done, of course, will depend on the size of the school and the situation.) At least by the third day, teachers should be ready to judge what their respective classes can accomplish in the time allotted.

The program should be kept simple, emphasizing what has actually been done and the values that have been stressed. Teachers should check carefully the suggested closing programs found in many VBS texts and determine what their particular groups will contribute. After this has been done, the director should arrange the entire program from the suggested contributions, making sure it results in a balanced whole. Other points to be considered:

1. Publicize the program.
 2. Have a printed program if possible. List committees, officers and teachers along with a personal word of appreciation.
 3. Go over the essentials every day in order that the students will know what is expected of them.
 4. Set up exhibits in an auditorium or nearby room.
 5. If possible provide a nursery for the very small children. It might also be wise to allow nursery and beginner children to return to their own rooms after they have participated in the program and have a party by themselves.
- Make the closing demonstration program a time of happy Christian fellowship so that both parents and children will be glad they came.

May, 1954

IDEA NOTEBOOK

Vol. 1—No. 8

A Department of Moody Monthly
Editor, Dorothy Martin
Consulting Editors: Harold E. Garner, Arvilla K. Garner, Irene B. Ramsey, Robert E. Hill, Dr. J. Allen Blair.

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A Test of Love

[Continued from page 11]

to share his exile. They gave up the comforts of the court, the advantages of favor in high places, their reputations among the "better" people. They were willing to share his rejection while they waited for his triumph.

✦ No grave dignity marked the motley crowd. Boisterous and rough, mighty and loud, they loved this man. Many a time life itself was not too dear a price to satisfy a wish of his. For him they worked and trained, and his mighty men did many exploits. They overcame giants and frustrated every attempt of the enemy against their lord.

This was the crowd that danced—and the crowd that Michal despised. But this was the crowd who shared his glory, who stood beside him in his majesty, and in whom David rejoiced.

Michal said he made an exhibition of himself, a common spectacle among the peasants. And David then reminded her that, man of the people though he was, God had chosen him above the house of Saul, and that so far as the peasants were concerned, he would be had in honor among them. The story ends on this note, "Therefore Michal the daughter of Saul had no child unto the day of her death."

Michal was related to David, but she loved her dignity and her heart was divided, so she despised the rejoicing and lived a barren life. But those who gladly shared the hardship and rejection, who shouted at the prospect of his triumph, shared his joy and reflected all his glory.

Where are we living today as we wait for the return of our King? Are we living in the palace in comfort, or are we waiting in the mountains with our Lord? How greatly do we long for His return? Perhaps the answer to the attitudes today lies within the record. Michal turned to other interests and could not find it in her heart to love her lord's appearing. How will it be with you? END

Paul's Definition of a Christian

II Timothy 2

1. A Teacher (v. 2)
2. A Soldier (v. 3)
3. An Athlete (v. 5)
4. A Fruit Grower (v. 6)
5. A Scholar (v. 15)
6. A Vessel (v. 20)
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Mill City, Pa. July 2-11
Camp Hebron, Attleboro, Mass. July 2-11
Medicine Lake, Minneapolis, Minn. July 5-11
Canby, Oregon July 8-18
Glen Rocks, Rosseau, Ontario, Canada July 10-Aug. 20
Toccoa Falls, Ga. July 12-18
Western Montana July 12-16
Mahaffey, Pa. July 16-25
Alliance Redwoods, Calif. July 17-25
Beulah Beach, Ohio July 24-Aug. 8
Whitewood Beach, Alberta July 26-Aug. 2
Edinboro, Pa. July 30-Aug. 8
Old Orchard, Maine Aug. 2-8
Summit Grove, New Freedom, Pa. Aug. 6-15
Arnold's Park, Iowa Aug. 6-15
Des Plaines, Illinois Aug. 8-15
Springtown, Pa. Aug. 27-Sept. 6

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Directory of Summer Bible Conferences and Camps

East

America's Keswick, Keswick Grove, N.J.

Forty miles east of Camden, N.J. Memorial Day Conference, May 28-31; Student Conference, June 5-13; Fourth of July Conference, July 2-5; Young People's Conference, July 10-18; Ministers' and Christian Workers' Conference, July 19-22; Second July Conference, July 24-Aug. 1; Young People's Conference, Aug. 7-15; Second August Conference, Aug. 21-29; Labor Day Conference, Sept. 3-6. For information address: Registrar, America's Keswick, Keswick Grove, N. J.

Biblical Research Prophetic Bible Conference, Rosedale Grove, Laureldale, Pa.

Near Reading, Pa. Conferences Aug. 29-Sept. 6, featuring Bible study and prophetic messages by Dr. David L. Cooper and A. C. Rosenberger; daily children's and young people's meetings. For information address: Mrs. Irvin A. Spatz, 1521 N. 12th St., Reading, Pa.

Buffalo Bible Conference, Ebenezer, N.Y.

Southeast of Buffalo near Ebenezer, N.Y. Children's camps, July 5-24; young people, July 24-Aug. 7; adults and families, Aug. 8-Sept. 6. For information address: Buffalo Bible Conference, Buffalo 24, N.Y.

Camp Caledon, Erie, Pa.

On the shores of Lake Erie, 14 miles west of Erie, 135 miles north of Pittsburgh. Camping dates: July 5-17; July 19-31. For information address: Camp Caledon, 1001 Palace Hardware Building, Erie, Pa.

Camp-of-the-Woods, Speculator, N.Y.

Fifty-five miles north of Amsterdam, N.Y., in the Adirondacks. Conferences, June 19-Sept. 7. Adults, families, young people and children. Speakers include R. K. Strachan, Jacob Stam, Hermann Braunlin, Dr. Charles J. Woodbridge. For information address: Gordon L. Purdy, Speculator, N.Y.

Central New York Bible Conference, Homer, N.Y.

Thirty miles south of Syracuse, N.Y., on U.S. Highway 11. Young People's Conference, July 23-30; general Bible conferences including Victorious Life, Missions, Bible Teaching, July 25-Aug. 15. For information address: Mrs. Merle E. Tebo, 18 N. Main St., Homer, N.Y.

Deerfoot Lodge (Boys' Camp), Speculator, N.Y.

Seven miles north of Speculator, on Whitaker Lake. For information address: Ralph E. Patterson, 156 Fifth Ave., New York 10, N.Y.

Harvey Cedars Bible Conference, Harvey Cedars, N.J.

On Long Beach Island, 40 miles north of Atlantic City, N.J. Ten weeks of spiritual blessing. For information address: Harvey Cedars Bible Conference, Box 218, Collingswood, N.J.

Highland Lake Bible Conference, Highland Lake, N.Y.

One hundred miles west of New York City. Staff Conference, June 19-26; World Missionary Conference, June 26-July 3; Conservative Baptist Week, July 3-10; Fourth Week, July 10-17; Laymen's Week, July 17-24; Christian Workers' Conference, July 24-31; Youth Week, July 31-Aug. 17; Sunday

School Institute Week, Aug. 7-14; General Conference, Aug. 14-21; International Native Missionary Week, Aug. 21-28; Christian Believers' Week, Aug. 28-Sept. 6. For information address: Merle Fuller, Highland Lake Bible Conference, Highland Lake, N.Y.

Lake Erie Bible Conference, Erie, Pa.

Six miles west of Erie on Highway 5. General Conference, July 25-Aug. 1. Speakers include: Dr. Arthur B. Whiting and Dr. Ralph Mitchell. For information address: Harold Gorr, 3512 South Street, Wesleyville, Pa.

LeTourneau Christian Camp, Canandaigua Lake, N.Y.

On Canandaigua Lake in central New York State. Women's Missionary and Bible Conference, June 10-12; Ministers' and Laymen's Conference, June 14-16; Child Evangelism Camp, June 26-July 3; American Association for Jewish Evangelism Prophetic Conference, June 26-July 3; also July 3-5: Bible Club Senior Camp, July 3-10; Bible Club Junior Camp, July 10-17; Baptist Junior Camp, July 17-24; Baptist Senior Youth Camp, July 24-31, also July 31-Aug. 7; Christian Workers' Conference, Aug. 7-14; All Nations Evangelistic Fellowship Camp for underprivileged children, July 31-Aug. 14; Bible Memory Association, Aug. 15-21; Advent Christian Annual Camp Meeting, Aug. 21-28; Youth Temperance Council of New York State, Aug. 23-28; Youth for Christ, Aug. 28-Sept. 4, also Sept. 4-6; CBMC Annual Regional Rally, Sept. 10-12. For information address: Harold J. Seeley, P. O. Box 48, Canandaigua, N.Y.

Montrose Bible Conference, Montrose, Pa.

Forty-five miles north of Scranton, Pa., 22 miles south of Binghamton, N.Y., on Highways 106 and 29. Adult Conference, July 3-Sept. 6; Young People's Conference, July 5-11; Children's Camp, July 12-25. For information address: W. Douglas Roe, 35 Lake Ave., Montrose, Pa.

Morning Cheer Bible Conference, Sandy Cove, North East, Md.

Southwest of Philadelphia off Route 1. Memorial Day Weekend, May 29-31; weekly conferences, June 14-Sept. 6. New speakers each week, special music. Gospel broadcast originated Monday through Thursday from conference grounds. For information address: Morning Cheer, P.O. Box 3, Philadelphia 5, Pa. After June 1, mail directly to Sandy Cove, North East, Md.

Mount Lou-San Bible Camp, Harrisburg, Pa.

Eight miles east of Harrisburg, 1½ miles north of Linglestown, Pa. Girls' Weeks, July 4-Aug. 1; Boys' Weeks, Aug. 1-29. For information address: Harrisburg Bible Forum, Inc., 401 S. 17th St., Harrisburg, Pa.

Ocean City Summer Bible Conference, Ocean City, N.J.

Southwest of Atlantic City. Conferences, June 27-Sept. 6. Bible teaching, evangelism, missions. For information address: David P. Wright, director, 603 Tenth St., Ocean City, N.J.

Pennwood Bible Camp, Galetton, Pa.

Six miles west of Galetton, Bible Club, Junior and Senior Camp, General Conference. For information address: Howard A. Duell, Pennwood Bible Camp, Box 42, Galetton, Pa.

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Pine Bush Bible Camp, Thompson Ridge, Orange Co., N.Y.

Northwest of New York City, east of Port Jervis. June 26-Aug. 21. Speakers include: Edwin Fesche, T. James Lyttle, William Ogelsby, Arthur Smith, Horace Klenk. For information address: Howard Klenk, 9120 Columbia Ave., North Bergen, N.J.

Providence Summer Bible Conference, Barrington, R.I.

Seven miles southeast of Providence on Highway 114A. Dr. Vance Havner, July 3-9; Dr. Clarence W. Jones and Dr. Howard W. Ferrin, July 10-16; Dr. Carl Armerding, July 17-23; Dr. Harold Paul Sloan, July 24-30; Dr. Philip E. Howard, July 31-Aug. 6; Edwin S. Johnson, Aug. 7-13; James S. Pemberton, Aug. 14-20; Jimmy Johnson, Aug. 21-27; Dr. Howard W. Ferrin, Aug. 28-29. For information address: Everett S. Graffam, Providence Summer Bible Conference, Primrose Hill, Barrington, R.I.

Quarryville Bible Conference Association, Quarryville, Pa.

July 5-Sept. 6. Camps for boys and girls, also young people's conference. For information address: F. S. Dyrness, Quarryville, Penn.

Stony Brook Bible Conferences, Stony Brook, L.I., N.Y.

Fifty-five miles east of New York on Highway 25A. Lutheran Bible Conference, July 2-10; United Presbyterian Young People's Conference, July 10-17; Stony Brook Young People's Conference, July 17-24; New York State Christian Endeavor Union, July 25-31; General Bible Conference, July 31-Aug. 7; Believers' (Plymouth Brethren) Bible Conference, Aug. 7-22. For information address: James E. Hill, Stony Brook, N.Y.

Tri-State Bible Conference, Port Jervis, N.Y.

One mile from Port Jervis on U.S. Highway 6.

Memorial Day weekend, May 28-31; pre-season family week end, June 18-20; Young People's Weeks (age 13-30), June 26-July 10; Junior Camp (age 8-12), July 10-24; General Conference, July 24-Sept. 6. For information address: F. Leon Taggart, Tri-State Bible Conference, R.R. 1, Port Jervis, N.Y.

Word of Life Camp, Schroon Lake, N.Y.

One-hundred miles north of Albany. June 19-Sept. 6. Featured speakers include Dr. Charles Woodbridge, Brandt Reed, Jimmy Johnson, Percy Crawford, Gil Dodds, Jack Wyrzten. For information address: Word of Life Camp, Box 511, New York 8, N.Y. After June 1, Word of Life Camp, Schroon Lake, N.Y.

South

Ben Lippen Conference, Asheville, N.C.

Near Asheville on Route 4. Youth Conference, June 12-19; graded camps for boys and girls (ages 7 to 15), June 15-Aug. 23; Summer School and Guest Period, June 19-July 30; Bible and Christian Life Conference, July 31-Aug. 9; Ministers and Christian Workers' Conference, Aug. 9-14; Bible and Christian Life Conference, Aug. 14-23. For information address: Columbia Bible College, Columbia, S.C. (before June 1); Ben Lippen Conference, Route 3, Asheville, N.C., (after June 1).

Lake Louise Bible Conference, Toccoa, Ga.

Sixty miles west of Greenville, S.C., 95 miles east of Atlanta, Ga., on U.S. Highway 123. Lake Louise Camp (ages 7-16), June 7-19, Aug. 2-7; Redeemer's Music Festival and Bible Conference, June 20-27; Miracle Book Club Conference, June 28-Aug. 3; Sword of the Lord Conference, July 4-17; Baptist Sunday School Assembly, July 18-24; Jackson Hill Baptist Choir Camp and Bible Conference, July 25-31; Child Evangelism Fellowship Conference, Aug. 9-15; Youth for Christ, Aug. 16-28; Sermons from Science and Scripture Press Conference, Aug. 29-Sept. 3; Gideons Rally, Sept. 4-6. For information address: A. J. Philippi, Toccoa, Ga.

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June 30-July 5; Independence Day Conference,
July 4-5; Camp Byron Junior Camps, July 14-19,
21-26; Huron Youth Camp, July 28-Aug. 2; Y. T. C.
Youth Camp, Aug. 3-8; Wolsey Youth Camp, Aug.
23-25; Round-Up Camp (Family Camp), Aug. 26-
30. For information address: Byron Bible Camp,
Box 211, Huron, S.D.

Cedar Lake Conference Grounds, Cedar Lake, Ind.
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Opening Conference, June 26-July 3; Christian Re-
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July 10-17; Reformed Church in America, July 17-
24; Prophetic Bible Conference, July 24-31; Christian
Business Men's Committee of Chicago, July 31-
Aug. 7; Moody Bible Institute, Aug. 7-14; Rescue
Mission Bible Conference, Aug. 14-21; North Cen-
tral Region Youth for Christ, Aug. 21-28; National
Sunday School Assn., Sept. 3-6. For information
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Gitchie Gumee Bible Camp, Eagle River, Mich.
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For information address: Gull Lake Bible and Mis-
sionary Conference, 480 Cheshire Drive N.E., Grand
Rapids, Mich. After July 1, Box 248, Kalamazoo,
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dress: Coach H. C. Chrouser, Wheaton College,
Wheaton, Ill.

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Sixty-five miles north of Detroit, Mich., on U.S.
Highway 25 along Lake Huron. For information
address: Ernest Kuhnle, 5041 Woodhall, Detroit 24,
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Lake Geneva Youth Camp, Lake Geneva, Wis.
Seventy miles north of Chicago, Ill., on U.S.
Highway 12. Girls' Camps: June 27-July 4, July 4-
11, Aug. 1-8, 8-15. Boys' Camps: July 11-18,
18-25, Aug. 15-22. For information address: Stanley
E. Engstrom, 7134 Peterson Ave., Chicago 31, Ill.

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West

Arizona Baptist Estates, Prescott, Ariz.

Bible Conference, July 3-10; Women's Fellowship, July 13-16; Junior Boys, July 17-24; Junior High Boys, July 24-31; Junior Girls, Aug. 2-9; Junior High Girls, Aug. 9-16; Youth Assembly, Aug. 16-23; Laymen's Conference, Sept. 4-6; Pastors' Conference, Sept. 6-8. For information address: Arizona Baptist Convention, 617 N. Third Street, Phoenix, Ariz.

Camp Bethel, Powell, Wyo.

On Highway 14 on top of Big Horn Mountains. Intermediate Camp, July 19-25; Junior Girls, July 26-31; Junior Boys, July 31-Aug. 5; Family Bible Conference, Aug. 9-15; Youth Week, Aug. 16-22. For information address: A. W. Allen, Powell, Wyo.

Frontier Ranch, Buena Vista, Colo.

Near Buena Vista. Conducted by Young Life Campaign for high school age young people. Camping periods limited to two weeks. Schedule: June 14-21; 22-29; July 1-8; 9-16; 17-24; July 25-Aug. 1; 2-9; 10-17; 18-25. For information address: Manager, Frontier Ranch, Buena Vista, Colo.

Lake Sammamish Bible Camp, Seattle, Wash.

Twelve miles east of Seattle on Highway 10. General Conference, July 18-Aug. 1. Speakers include Dr. W. Robert Smith, J. B. Toews, Dr. Vincent Bennett. Lloyd Killgore, song leader. For information address: Judith Lunbom, Bible Book Store, 120 Pike St., Seattle 1, Wash.

Montana Gospel Crusade, Billings, Mont.

At McLeod, 25 miles up Boulder River at Clydehurst Christian Ranch conference ground. Children's Week, Aug. 16-21; Youth Week, Aug. 23-28; General Conference and Christian Education Week, Aug. 30-Sept. 6. Mr. and Mrs. Harold E. Garner will be speakers for Christian Education Week. For information address: Montana Gospel Crusade, P. O. Box 1616, Billings, Mont.

Mount Hermon Association, Mount Hermon, Calif.

Seventy-five miles south of San Francisco. Adult Conferences: Young Married Couples' Conference, June 18-20; Evangelical Free Church National Conference, June 20-27; Multnomah School of the Bible, June 27-July 4; Fuller Foundation, July 4-11; United Presbyterian Synod, July 19-23; Missionary Conferences, July 18-25; Adult Conference, Aug. 8-15; Biola Conference, Aug. 15-22; Dallas Seminary, Aug. 22-29; C.B.M.C., Sept. 10-12. Leader-

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Old Oak Ranch Youth Camp, Sonora, Calif.

Eleven miles from Sonora. Young People's Missionary Society (Free Methodist), June 21-27; Adult Bible Conference, July 3-10; Junior Camp, July 10-17; July 31-Aug. 7; Senior High and College Camp, July 17-24, July 24-31; California Baptist Conference, Aug. 7-14. For information address: Director, Old Oak Ranch Youth Camp, P.O. Box 1526, Sonora, Calif.

Silver Cliff Ranch, Buena Vista, Colo.

Near Nathrop. For adults and families, a camping program in a Christian atmosphere with devotions and occasional services conducted by members of the Young Life missionary staff, June 1 through September. For information address: Manager, Silver Cliff Ranch, Nathrop, Colo. After June 1, Buena Vista, Colo.

Silver Fork Bible Conference, Salt Lake City, Utah

Twenty-seven miles southeast of Salt Lake City in Big Cottonwood Canyon. Junior Conference, Aug. 1-7; Family Conference, Aug. 8-14; Youth Conference, Aug. 15-21. Speakers include: Missionary Walter Olsen of India and some of America's outstanding Bible teachers. For information address: James G. Baynes, 2178 East 48th South, Salt Lake City 7, Utah.

Star Ranch, Colorado Springs, Colo.

Near Colorado Springs. Conducted by Young Life Campaign for high school age young people. Camping periods will be limited to two weeks. The schedule is as follows: June 14-21; 22-29; July 1-8; 9-16; 17-24; July 25-Aug. 1; Aug. 2-9; 10-17; 18-25; Aug. 26-Sept. 2. For information address: Star Ranch, Box 1519, Colorado Springs, Colo.

Twin Peaks Bible Camp, Grand Junction, Colo.

Children's Week, July 6-12; Youth Week, July 13-19; Music and Prophetic Conference, July 20-26. For information address: Twin Peaks Bible Camp, P. O. Box 907, Grand Junction, Colo.

Westmont Bible Conference, Santa Barbara, Calif.

On Westmont College campus, July 3-10. For information address: Conference Director, Westmont College, 955 La Paz Road, Santa Barbara, Calif.

Canada

Blue Water Conference, Wallaceburg, Ont.

Five miles east of St. Clair River, three miles west of Wallaceburg, Ont., off Highway 40. Family, Undenominational. Bible and missionary speakers. Conferences, June 26-Sept. 6. For information address: R. M. Martin, 95 King St. W., Chatham, Ont., Canada.

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ences, June 25-Sept. 12. Speakers include the Hon. E. C. Manning, John Caiger, Harold Wildish, Dr. Howard Sugden, Alan Redpath, Lindsay Glegg and Gerald Gregson. For information address: Secretary, 14 Park Rd., Toronto, Ont., Canada.

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Organizations

Blessed Hope Bible Conference, Strong's, Mich. (upper peninsula)

Held at Piatt Lake Bible Conference Grounds, seven miles northwest of Strong's, July 31-Aug. 13. Program planned for young people, featuring good food, sports, fellowship, training in God's Word. For information address: Guy E. King, Hiawatha Land Independent Baptist Missions, 1109 Ludington St., Escanaba, Mich.

The Christian and Missionary Alliance District Bible and Missionary Conferences

Arlington Summer Camp and Youth Conference, Arlington, Tex., June 25-July 4. Information: George O. Hall, Drawer 33, Arlington, Tex. Camp Seely (near Crestline), Calif., June 26-July 3. Information: W. V. Yaggy, 371 Mission Road, Glendale, Calif. Alliance Redwoods, Camp Meeker, Calif., July 17-25. Information: W. V. Yaggy, 371 Mission Road, Glendale, Calif. Delta Lake Bible Conference and Missionary Convention, Rome, N.Y., July 1-11. Information: L. J. Isch, Sr., 259 Main St., Johnson City, N.Y. Camp Hebron, Attleboro, Mass., July 2-11. Information: H. L. Turner, Camp Hebron, Attleboro, Mass. Lo-Ma-Co Camp, Hendersonville, N.C., July 2-9. Information: R. L. Staley, 503 E. Lexington Ave., High Point, N.C. Toccoa Falls, Ga., July 12-18. Information: T. G. Mangham, P.O. Box 355, Maitland, Fla. Summit Grove, New Freedom, Pa., Aug. 6-15. Information: Joel McGarvey, Summit Grove Conference Grounds, New Freedom, Pa. Medicine Lake Bible and Missionary Conference, Mission Farms, Minneapolis, Minn., July 5-11. Information: L. W. Pippert, 1361 Englewood Avenue, St. Paul 4, Minn. Canby Camp, Canby, Ore., July 8-18. Information: E. W. Richards, 4526 4th Ave. N.E., Seattle 5, Wash. Beulah Beach Bible and Missionary Conference, Beulah Beach, Ohio, July 24-Aug. 8. Information: G. E. Davis, Beulah Beach, Ohio. Glen Rocks Bible Conference, Lake Rosseau, Muskoka Lakes, Ontario, Can., June 26-Sept. 6. Information: Nathan Bailey, 145 Evelyn Ave., Toronto 9, Ontario, Can. Des Plaines Bible and Missionary Conference, Des Plaines, Ill., Aug. 8-15. Information: C. R. Thomas, 6910 So. Lowe Ave., Chicago 21, Ill. Mahaffey Camp Meeting, Mahaffey, Pa., July 16-25. Information: D. C. Kopp, Box 33, Punxsutawney, Pa. Okoboji Lakes Bible and Missionary Conference Assn., Arnold's Park, Iowa, on the shores of Lake Okoboji, May 29-Sept. 6. Information: R. R. Brown, 2006 Douglas St., Omaha 2, Neb.

Moody Bible Institute, Chicago, Ill.

Gull Lake, Mich., Moody Week, July 17-24, with John Thompson, Robert Parsons and the Melody-Aires, Winona Lake, Ind., Moody Alumni Week, July 18-25, John Caiger, Dr. James McGinlay, Dr. Torrey Johnson and other outstanding speakers. Cedar Lake, Ind., Moody Week, Aug. 7-14. Dr. Will R. Johnson, WMBI radio talent, Aunt Theresa and KYB Rally, special music.

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Hymn of Penitence*

CHARLES N. PICKELL

Lord Jesus, look on us,
For we are full of sin;
We know the way we ought to go—
But do not walk therein.

Forgive our thoughtless deeds,
Our selfish words, and wrong,
That make our brother's burden great,
And take away his song.

Forgive our unruled tongues,
The hasty words we say,
The things that hurt, the words that pierce
Our brother's heart each day.

May we control our tongues
With power from above;
And when we speak, speak only good,
The words of truth and love.

O Lord, from idle words
May we be ever free,
And practice love to fellowman,
The love first found in Thee.

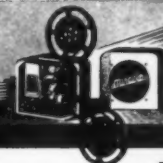
*May be sung to "Trentham," "Boylston," or "St. Thomas."

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Staff workers on TEAM's first gospel movie in the Korean language, "The Most Important Thing in the Universe." The film features Tom Watson, Jr., shown at left with Don Nelson, center, director of TEAM'S Audio-Visual Department in Tokyo, and Japanese co-workers. TEAM Photo

Recent Events in Missions

Good News from Colombia

ON March 14 the little gospel church in Leticia was scheduled to hold its first meeting in six months! Last year the work in this remote Amazon port was closed down by government order. The same thing had happened in a great many other places through much of the country. They were declared to be "mission territories." That meant that gospel work would not be allowed. The missionaries got strict orders to hold no meetings.

Now something has happened. We haven't heard yet what caused the government to revoke the order. But missionaries on furlough of the Association of Baptists for World Evangelism received the following cable from their co-workers in Leticia:

CHURCH REOPENED BY OFFICIAL GOVERNMENT COMMUNICATION. FIRST MEETING NEXT SUNDAY (MARCH 14). PRAISE GOD. EXODUS 1:12. DETAILS FOLLOW.

In Spite of Persecution

Two years ago the home of Marcos Franco, in Santa Inés, Colombia, was burned to the ground by enemies of the gospel. The budding congregation that met in his home was scattered. It seemed like defeat.

But persecution failed to end the work. It merely shifted the center a few miles back from the highway to another locality. Soon it was growing again.

At the beginning of this year the believers dedicated a brand new chapel, which they had designed, built and paid for by themselves. About 300 people came for the dedication. Twelve new members were baptized. Another twelve made their first profession of faith. The church reported that a year ago there was only one Sunday school in the district. Now there were five! They were even planning another church building in a town ten miles away.

First Egyptian Missionary to Sudan

The Protestant Church in Egypt has

commissioned her first missionary to the Sudan, says a United Presbyterian report. The missionary is Suweilim Sidhom. He has been sent by the synod of the Nile to the south Sudan region. It is interesting to note that this new development comes at the close of 100 years of United Presbyterian effort in the difficult Egyptian field.

African Challenge to Try New Plan

Because presses in Africa are not available to handle the increasing print order of the *African Challenge*, the Sudan Interior Mission is considering a new procedure. Allen Moore, printer, and Harold Fuller, editor of the popular Christian paper, have flown to England to study the possibilities of using the photogravure process.

The plan is to continue the editing and typesetting in Lagos, Nigeria. A proof of the finished paper is then to be flown to England for processing on high speed photogravure presses. By this means costs can be cut and it will be possible for the paper to reach many more thousands of Africans with its Christian message.

The African Challenge has been so well received that there are plans on foot to start similar papers in several other mission fields in the near future.

Borneo's Chinese

For many years there have been large colonies of Chinese in Borneo, as well as in other parts of Indonesia and southeast Asia. Like so many people who live abroad, they are often more patriotic than the people at home.

Since the Communists have taken control of China, many of these expatriates have become fervent Communists. The home government is doing everything it can to foster this attitude. It sees that they get rosy-hued pictures of the reforms going on in China. It entices students with liberal scholarship offers to come back to China to study.

And numbers of Chinese are returning there to live. "Seventy of us are going back to China in March," a deacon's

MISSIONS

Harold R. Cook, Editor

daughter in west Borneo told the missionary there. One of those returning had spent thirty-eight years in Borneo.

But not all the Chinese believe in the Communist Utopia, so there is sometimes trouble. The same missionary writes: "The long-haired girls in the pro-Nationalist night school have to start and finish their studies fifteen minutes ahead of the short-haired sisters of the Communist-run school, since jeers and fights formerly resulted on the streets. A very poor girl who attended one of the evangelistic meetings gets no money from her 'Red' brother for cooking the food and keeping the pigs, and she is beaten by him for attending the Nationalistic night school."

Leaves Hatchery for Missions

W. G. Lewis is quitting business. But he is not retiring. The man who left college teaching to start the Lincoln Hatchery, some thirty-five years ago, has now given up the hatchery to give full time to missions.

The decision was not a sudden one. For some years Lewis had been giving more and more time to missions. One of his sons has been on the mission field for eight years and another for four. Missionaries in several parts of the world have come to know the genial missionary enthusiast at first hand right on their own fields. He had come out there to fix their teeth!

Yes, that's right! Besides running a growing hatchery business, Lewis had taken time to learn dentistry. He tells how it happened.

"Sixteen years ago I saw a missionary break down because of an abscessed tooth and have to come home. Her health was so affected that she could never go back to the field. That seemed terrible to me, and I started to study how to care for missionaries' teeth on the foreign fields of the world.

"I studied dentistry, and in 1944 I made my first trip to Africa to care for teeth of missionaries. Later I made a second trip to Africa. Then to the Orient—Manila, Hong Kong, Formosa, Japan, Honolulu. Last year I went to South America. I have fixed more teeth for more missionaries than any other person living or dead. It is all free work. I never charge a cent. I am grateful for the privilege of serving these servants of the Lord."

To this unique ministry, Lewis has added another. Several years ago he started a free course in dentistry for missionary candidates. Ten graduates of the course are now serving under various missions. A class of four is now in training. He aims to train forty more.

Customers of the Lincoln Hatchery are going to miss the hatchery newspaper, which used to include many a missionary letter along with details of the latest improved laying mash. But many will continue to get the missionary letters in a new form, published by Missionary Supporters, Inc.

"My wife and I don't need much to

Moody Monthly

live on," says Lewis. "Our children are all grown and out on their own. When I go before my Maker and our works are judged whether they are good or only hay and stubble, it isn't going to make much difference whether I tell Him I have hatched eighty million chicks or some larger number. But I trust He will be pleased if I have trained enough young missionaries to care for all the missionary teeth in the world."

ELWA on the Air

After several years of planning, preparation and building, Africa's first Christian radio station went on the air from Monrovia, Liberia. Program Director Dick Reed began the first scheduled broadcast. According to plan, the initial broadcasts are all to be in English, the official language of Liberia. Soon, however, it is hoped that short-wave broadcasts may be made to other parts of Africa, using widely known African languages.

Central American Anniversary

In February of this year the Central American Mission's Bible Institute at Guatemala City celebrated its silver anniversary. During the twenty-five years, it has graduated 294 men and women from all six Central American countries and Mexico. Two hundred of them are in full-time Christian service, while sixty more are serving as lay workers. Nationals as well as missionaries serve both on the faculty and the official board. New projects for 1954 are graduate courses and an evening school.

House to House in Japan

Edward L. Kilbourne, vice-president of the Oriental Missionary Society, reports through Evangelical Press that they now have six missionaries and forty-five full-time Japanese co-workers on campaigns to systematically cover Japan house to house. Chiba, Ibaraki and Tochigi-ken have been covered, reaching into 1,147,200 homes with a population of 5,728,917, plus several other partly covered areas. The present OMS plans call for the completion of this campaign in about seven years. Besides the systematic distribution work, tent campaigns in towns and street meetings in villages are being carried on. The Navigators are handling the follow-up work.

Tract Problem Solved

Mass tract distribution always means that many tracts are thrown away. They often litter the streets near the point of distribution. What to do about it?

In Hong Kong this problem faced Warren Myers and his twenty-four Chinese helpers, reports Orient Crusades. At the Industrial Exhibition they distributed 250,000 tracts. The results were encouraging—over 2,000 wrote in asking to be enrolled in the Bible study course. But the street sweeper had his work multiplied—and he didn't like it!

"To cool his anger," they write, "we hired a boy to pick up tracts thrown away. This so impressed him that he attended the evangelistic meetings. The first night he found Christ as Saviour. The next evening he testified of God's glorious salvation."

May, 1954

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Missionary Pilot Encouraged

"A short time back," writes Missionary Aviation Fellowship, "our Chiapas (Mexico) plane suffered damage as the pilot landed at a seldom used strip in the interior. A Christian ranch owner was ill, and the MAF plane had been requested.

"Unable to fly out, the pilot began the long and weary trail trek back to the base. Along the way he passed through Corralito. Quite naturally he was a bit discouraged and downcast.

"But here the Tselal believers gathered around and encouraged his heart in the Lord. Think of it—the new converts speaking to the missionary of God's precious promises, that all things work together for good! Then they followed their words of comfort with a 200 peso gift toward the repairs."

Warning to Pharisees

[Continued from page 15]

doing the will of your Father which is in heaven? It is not, Do men *think* you are doing it? It is, *Are* you doing it? In the secret place of your own heart, facing the plague of your own soul, you know whether or not you are doing the will of God. Solemn words from the lips of the Lord Jesus!

✦ AGAIN in a familiar chapter the apostle James has some things to say about faith and works. Beginning at 2:14, we read: "What doth it profit, my brethren, if a man say he hath faith, but have not works? can that faith save him?" Sad to say, there are some who think the answer to that question is "Yes." Indeed, I wonder whether a lot of us aren't saying by our lives that we think the answer is "Yes."

But can such faith save you? Of course not! "Even so faith, if it have not works, is dead in itself" (v. 17). There is nothing life-giving in that kind of faith. It is an empty, dead profession, a stench in the nostrils of God.

This fact is made crystal clear. "Wilt thou know, O vain man, that faith apart from works is barren?" (v. 20). God can do only one thing with that which is barren—burn it.

Again, look at verse 26: "For as the body apart from the spirit is dead, even so faith apart from works is dead." There is no controversy, no argument, no other side. The Word of God is unequivocal. Faith without works is dead. If the evidence of your faith is not showing in the transformation of your life, and in the things the Holy Ghost is doing through you, it is not saving faith. Dr. Scofield is right. If it doesn't work transformingly in life, it is not Biblical faith.

I would to God that somehow or other I could communicate something of what is in my own soul about this matter. Christianity is nothing if it is not supernatural. We have a Lord who died for our sins, who rose again, who is able to save, who has made us new creatures in Himself.

To get hold of Christianity is to get hold of a live wire, so that you'll never be the same again. And if you're not any different from what you used to be—or indeed if you are worse—and that without chastisement, you do not have Christianity. You may have a form; you may have the language; you may have the compliments of the crowd, but you do not have Christ.

✦ THERE is a third passage on this subject. "Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him" (I John 3:6). The first chapter of this very epistle says that the one who says he has no sin is the greatest offender of all. And this very epistle in chapter 2 tells us that if any Christian sins, he has an Advocate with the Father. So this passage does not mean that a Christian cannot sin.

Notice the tense of the verb: "Whosoever abideth in him sinneth not." Here we have the statement that no child of God, no person who is truly saved, can willfully *continue* in sin and disobedience without one of two things being true: either God's hand of judgment and chastisement will be on him, even to the point of death (I Cor. 11:30), or he is not truly a child of God.

If we can sit back and ease our own consciences; if we can minimize our own sins and explain away our own perfidy and be perfectly happy about it without the chastening hand of God upon us, we are lost!

God hates sin. And the Word of God says, if we abide in Him, we won't constantly go on in our sin against Him in willful disobedience. "He that doeth sin is of the devil; for the devil sinneth from the beginning" (I John 3:8). He that continueth in sin is of the devil, is the substance of John's message. The habitual, continual practice of sin and our condoning of it brands us as the children of the devil. No true child of God can live that way.

✦ CONSIDER just one other passage, Galatians 5. The apostle Paul often speaks on this theme (I Cor. 6:8-11; Eph. 5:5, 6). Here he enumerates for us some of the works of the flesh (vv. 19-21). They are fornication, uncleanness, lasciviousness, idolatry, sorcery, enmity, strife, jealousies, wraths, factions, divisions, parties, envyings, drunkenness, revellings, and such like.

I think there are three categories of sin here. There are the sins of lasciviousness and sensuality—those awful fleshly sins, so gross in their outbreaching as to cause a spiritually sensitive soul to shudder. Second, there are the sins of maliciousness—the bitterness of heart, the wrath, the anger, the malice that lurk within. Finally, there are the sins of debauchery—drunkenness, revellings and such like. After the apostle by the Spirit of God has given that list, He says this:

Moody Monthly

"Of which I forewarn you, even as I did forewarn you, that they who practice such things shall not inherit the kingdom of God."

There it is! They who live constantly in these things, who make these things their habit, shall never inherit the kingdom of God! I leave it to you whether you'll believe some religious teacher or notion or tradition of man, or whether you will believe the Word of God. If you are practicing the works of the flesh and are without chastening, God says you will not inherit His kingdom. True faith in the Lord Jesus revolutionizes a man. While it is not true that he cannot sin, there is a principle of life infused in him by the power of the Holy Ghost that will not permit him to live complacently in sin.

♦ Let me give you a verse that God has given me. It is deep down in my heart and it voices the aspiration of my soul as I face these scriptures. "Let us cleanse ourselves from all defilement of flesh and spirit, perfecting holiness in the fear of God" (II Cor. 7:1).

Let us cleanse ourselves from defilement of flesh. Perhaps you know some sin of sensuality, a fierce, raging, burning passion that has never heard the voice of the Son of God saying, "Be muzzled" ever. Will you lay hold of God? Will you as a poor, lost, hopeless sinner honestly and sincerely come to Christ for cleansing and deliverance?

There is also defilement of spirit. Our arrogance, our pride, our willingness to be carping critics, these are the evidences of such defilement. Let us cleanse ourselves. How? There is only one way and that is to go to the fountain filled with the blood from Immanuel's veins. Let's get back to Calvary, to get our hearts broken and then cleansed. Let each of us do business with God. For "the time is come for judgment to begin at the house of God." END

A Busy Business Man's Prayer

FRANCES R. LONGINO

Take my wife and let her be
Consecrated, Lord, to Thee.
Take her moments and her days;
Leave me mine for my own ways.

Take my weekly offering
That so grudgingly I bring
Yet report as 10 per cent
So that more will be exempt.

Take my voice and let me pray
Sundays—maybe twice that day;
Otherwise, O Lord, my mother
Handles prayers for me and others.

Take my children, show them how
Respect is due me here and now;
Make them do just what I say;
Not to follow in my way.

Finally, Lord, at end of life
Make me faithful as my wife,
That together we may be
Ever, only, all for Thee!

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An overflow crowd in Winona Lake's Billy Sunday Tabernacle. In the audience from day to day are people who have prayed, "Lord, give me something to take home with me!"

Behind Scenes at Winona Lake [Continued from page 13]

get in swimming at all. The year before he went in just once—at 11:30 at night. This year—well, he'll wait and see.

Though the Winona Lake facilities give you a physical lift, the main emphasis is on the spiritual.

"And it never will be anything else," Dr. Muntz explains. "The twenty-two business men and thirteen ministers who comprise the board of directors will see to that. Each year every director must sign a ten-point doctrinal statement which is irrevocable and unchangeable. Programs and personalities at Winona may change, but not the core and substance of what we seek to do for the Lord."

✦ BUT Winona Lake is more than a seven-week Bible conference.

Co-existing with it is the Christian Assembly, which sees to it that the properties now worth an estimated one million dollars are kept in shape all year round and which cares for details and plans of conferences and gatherings which precede the Winona Lake Bible Conference. Seven groups will be at Winona Lake from June 8 through July 18, including Youth for Christ International, Evangelical Alliance Mission,

Winona Lake School of Theology, Oriental Missionary Society, Prohibition Conference and Pilgrim Holiness. Moody Bible Institute alumni week coincides with the first week of the Bible conference, July 18-25.

The late Dr. Arthur W. McKee, as executive manager and promotional director of the Assembly, cared for this huge task before God took him home just seven days before the 1953 season was to open. The business management of affairs and the remarkable improvement in physical properties are due in great part to the consecrated and keen business ability of this noted servant of the Lord. Now the responsibility has fallen temporarily on Miss Louise Alfors, for seventeen years his assistant.

"That Miss Louise!" one employee exclaimed. "She zooms around here like a jet. When things get rough, she merely smiles and says, 'You have to see the funny side of things, otherwise they'll get you down.'"

When the complaints do come, she adds a word of comfort to the particular crew involved.

"The complainers are the 1 per cent," she comments. "The 99 per cent are gracious, wonderful and terrific friends."

Winona Lake has thirty-five year-round employees, whose jobs vary from chopping the ice around the four swans (when the little pond adjacent to the administration building freezes over) to feeding 250 Gideons at a banquet—as was done last March 6. The swans, incidentally, have no names, so Miss Alfors is considering a swan-naming contest. She also hastens to explain that they are not being cruel by allowing them to become embedded in the ice; they would die if they were taken out, then put back into the water after the ice had been broken.

And, as she punned, "We can't leave our Swansdown."


Housing the thousands who come is one of her biggest headaches. She has plenty of room to use, but the increasing popularity of the conference seems to keep sleeping space at a premium. On occasion in the late evening she has been



Moody Monthly

HEART to HEART

... with Dr. Richard A. Elvee,
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heard to remark: "Well, the last four boards on the pier are still available."

♦ SERIOUSLY, three hotels—the Winona, the Inn and the Westminster—have 520 rooms between them. (Rodeheaver owns Westminster Hotel, which also houses his music publishing offices.) The New McKee Memorial courts, to be dedicated this summer, have twenty-seven units in what is believed to be the first complete motel on a Bible conference grounds. An additional 100 homes in the community have sleeping rooms. Apartments and cottages also are available for rent during the season, holding from two to twelve. Altogether overnight accommodations can be provided for up to 1,700.

The fifteen acres owned by the Assembly have facilities for swimming (a 300-foot pier and three professional diving boards), boating, fishing, bowling, tennis, shuffleboard, miniature golf, bicycle riding, horseback riding, softball, baseball and speedboat trips. Then there is the "Queen Mary," as people have lovingly tagged the *Winona Queen*, a paddle-pushed boat which for a small sum takes you all around the lake.

Five dining rooms are located within two blocks of the tabernacle, including the famous 400-seat Eskimo Inn, once referred to by a visiting minister in a prayer as the "frozen food market."

Quiet confusion reigns the first two weeks of June as the staff suddenly jumps from 35 to 250. The new staff members have been screened from more than 1,000 applicants. They include everything from life guards to dish washers, from dietitians to truck drivers, from hotel maids to deep freeze butchers. One person does nothing but drive a commissary truck between the eating places to care for the emergency needs which arise when large groups suddenly descend on one particular eating spot and want their food in a hurry.

The workers come from twenty states. Food manager Quinten Alfors obtains a leave of absence from the church he pastors at Valparaiso, Ind., to assume responsibility, with his sister Louise, for food problems. Quint has worked at Winona since 1940. One of his key helpers is a full-time butcher. This man, with four assistants, moves in and out of the commissary, which includes a large walk-in deep freeze, a smaller deep freeze and two large walk-in refrigerators for meat and vegetables.

Not infrequently romance develops among the college students, teachers and others who work at Winona. One summer the commissary head fell in love with the dietitian. They were later married, the two went off to seminary and now serve a church in Charleston, W. Va.

The Assembly seeks to employ only born-again people, but from time to time young people who come to Winona to work have accepted Christ under the ministry of one of the speakers. The

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"employees' choir" also is heard during the regular sessions during the summer, with much of the practice being done during the Sunday evening staff meetings and gospel meeting for employees.

♦ WHAT keeps Winona Lake going year after year, seemingly getting better and better, bigger and bigger?

People such as Dr. Muntz and Miss Alfors are two of the reasons. They love the Lord and they love their work, tiring as it is. Both carry into the gigantic task an ability to "roll with the punches," as they necessarily come in so large an operation. Dr. Muntz, in spite of the pressure, is always friendly and approachable. Knowing pastors and their problems in an intimate way, he carries on an informal ministry of counseling, which is widely recognized and appreciated.

He is also known for the neckties which he presents to speakers—sharp-looking cravats, especially made for him. Many former conference speakers, meeting far from the conference grounds, have shaken hands, looked at each other and then blurted out at the same time, "a Muntz tie!"

In addition, Dr. Muntz likes to hand out boxes of gumballs made by a man in his church. Year by year he keeps in touch with more than 20,000 of his Winona friends by means of seasonal greetings.

Those are some of his human characteristics. Spiritually, the status of the Winona conference in the evangelical world speaks for itself and for the man who directs it.

Miss Alfors is an Evangelical Free Church girl from Rockford, Ill., who answered a blind ad in MOODY MONTHLY seventeen years ago to go to work for Dr. McKee. She, too, likes to swim, but her busy schedule has been such that she hasn't been in the lake there since 1941. Her only rest time comes around January, when the water is more fit for skating. To her, helping keep the Assembly operating is a God-given assignment.

Behind both of them is the thirty-five-man board headed by industrialist R. G. LeTourneau, who frequently drops one of his several private planes into the Warsaw airport to show his continued interest in the non-profit work which today is one of evangelical Christianity's strongest fortresses.

♦ YET all that, plus the devoted staff, doesn't give you the complete picture of Winona.

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People have walked down the tanbark-strewn aisles to make decisions for Christ. Many of them today are serving as missionaries, ministers and lay workers. A teen-ager from nearby Warsaw was led to Christ one midnight on the pier. Today he is in Formosa as a missionary. Such reports are legion.

Only God could have developed and brought to its present state a place such as the Winona Lake Christian Assembly and Bible Conference.

God runs it, working through people who see in it a needed, vital ministry to sinner and saint alike.

END

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—Abraham Lincoln

Moody Monthly

Golden Nuggets

for Bible Students

By KENNETH WUEST

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THE INFALLIBILITY OF THE GREEK TEXT

THE English translation in some instances is not equipped to adequately handle the Greek text. For instance, Paul seems to contradict himself in Philippians 3:12, 15 (A.V.), when he claims that he is not already perfect, and then claims to be among those who are perfect. The word "perfect" is *τελειος* (*teleios*), which here refers to spiritual maturity. In verse 12 he uses the perfect tense, which in Greek speaks of a process that is completed in past time and which has results existing in present time.

He says in effect, "I deny that I have been brought through the work of the Holy Spirit to the place where His work of sanctification is a finished process with the result that I am in a state where I cannot sin anymore, and where there is no room for further growth in grace."

Then in verse 15 Paul uses the noun form of the word. In verse 12, he is speaking of absolute spiritual maturity which he denies, and in verse 15, of relative spiritual maturity which he affirms. He has plenty of room to grow in the Christian graces even though he is spiritually mature. Thus, a contradiction in the translation is cleared up by an infallible Greek text.

In Philippians 4:6, Paul admonishes the saints not to be careful. In 4:10, he commends them for being careful. The word in 4:6 is *μεριμνάω* (*merimnaō*), "to be anxious, to be troubled with cares." It is used in a secular document as a synonym for the word "worry." The word in verse 10 is *φρονέω* (*phroneō*), "to seek one's interests and advantage." The Philippians are forbidden to worry, and are commended for having taken thought for Paul's welfare. Where the English huddles several meanings in one word, the Greek often parcels out distinctive meanings to several words. The saying, "The Greeks have a word for it," is surely true.

In Acts 9, Luke reports Paul's meeting the Lord on the road to Damascus, and states that the men with Paul heard the voice of the Lord (v. 7). When he reports Paul's words to the Jews describing the same happening (22:9), he records Paul's statement to the effect that the men did not hear His voice. The Greek text indicates that the word "voice" in 9:7 is in the genitive case, which means that the men heard the voice as a sound merely, without understanding the words. In 22:9 the accusative case is used. Here the words are understood. Luke reports in 9:7 that the men heard the voice only as a sound, and reports Paul in 22:9 as saying that they did not understand the words. Thus, the Greek New Testament again demonstrates its infallibility.

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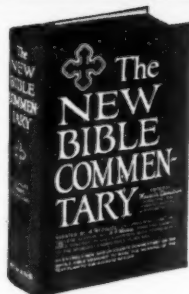
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ANSWERING YOUR

Questions

NATHAN J. STONE

Does God Hear the Prayers of Sinners?

Will you kindly explain John 9:31, "Now we know that God heareth not sinners." I have looked up such references as Job 27:9; Psalm 18:41; Proverbs 1:28; Isaiah 1:15; Jeremiah 11:11 in connection with this verse and have not found a satisfying answer.—Mrs. M.M.C., Indiana

In John 9:31 the word "sinner" is used in a special sense rather than in the sense that all mankind are sinners by nature (and as such under God's just condemnation). Its reference here is to one habitually and notoriously a sinner. And the charge of the Pharisees (v. 16) was that such a person could not possibly perform such a wonder as that which the Lord Jesus had performed in opening the eyes of one born blind, that God could not answer such a person in bestowing upon Him the power to perform such a miracle.

As for the other passages you mention: Job 27:9 refers to hypocrites; Psalm 18:41 and Jeremiah 11:11 refer to such as had sinned so grievously that they had shut the door of any communication between themselves and God; Proverbs 1:28 speaks of those who seek God only to get them out of trouble; and Isaiah 1:15 refers to those who under the cloak of formal religion are evil in their ways and have no real fear of the Lord. God does not hear such people, much less bestow upon them His gifts and powers.

But we cannot read into John 9:31 any meaning beyond this. It cannot be made to limit the divine grace by which God does hear and answer the penitent sinner. No one can say that God does not hear those who may be earnestly groping for the light or seeking the truth. God rather is pleased with such when they call to Him, while on the other hand He will not hear even His own who "regard iniquity" in their hearts, by which the psalmist meant (66:18) retaining or holding on to their sin even while calling upon God.

Questions for answer in this department should be stated as clearly and briefly as possible and mailed to Answering Your Questions, Moody Monthly, 820 N. LaSalle St., Chicago 10, Ill. Initials only will be printed with questions, but be sure to include your full name and address with your letter, since anonymous inquiries cannot be answered.

ISAIAH'S VISION

What is the meaning of the word "train" in Isaiah 6:1: "In the year that king Uzziah died I saw also the Lord sitting upon a throne . . . and his train filled the temple"? Does not the word "train" refer to a sort of garment, and how is it used in relation to God?—P.S., Chicago, Ill.

A marginal rendering for the word "train" is "skirts." It refers generally to the skirt of a robe. It is so used of the robe of the high priest (Exod. 28:33, 34; 39:24-26). It is also used elsewhere figuratively.

This is, of course, its use here. It could hardly be meant otherwise than to picture the glory of the Lord, who is said to clothe Himself with light as with a garment (Exod. 33:22, 23), for this scene is full of the glory of the Lord which even the seraphim of this vision cannot endure to look upon, so that they cover their eyes. It is this glory which, like an overflowing robe from the throne, fills the temple. The word temple here is more often used to describe the heavenly "temple" than the temple in Jerusalem.

John tells us (John 12:41) that it was the glory of Christ which, like an overflowing train, Isaiah saw in this vision.

♦ ♦ ♦

NATION BORN IN A DAY

Where is it stated in the Bible that "a nation shall be born in a day," and what does it mean?—A.J.S., Chicago, Ill.

The words do not occur exactly as you have quoted them, but a combination of Old Testament passages gives the thought and the fact even more strikingly.

In connection with the nation Israel and an experience which is yet to be theirs as a nation, the prophet Zechariah declares, "And I will remove the iniquity of that land in one day" (3:9). These words occur in one of the strongest Messianic passages in the book and state in another form the meaning of your quotation, for the removing of Israel's iniquity must precede her "new" birth as a people, a nation.

Whether the word "day" means a twenty-four hour period or not, the idea of swiftness and suddenness is prophesied by Isaiah in the same connection. In 66:7, 8 it is written: "Before she travailed, she brought forth; before her pain

came, she was delivered of a man child. Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be brought forth at once?" (Italics ours). The words "at once" could be translated "at a stroke."

The meaning is that, as Paul (Saul) on the road to Damascus, "breathing out threatenings and slaughter" against the church, was suddenly arrested in his course by the light and voice from heaven, and turned from a bitter adversary of Christ and the church to be His most devoted and ardent apostle (Acts 9), so Israel, in the midst of tribulation, will suddenly be turned from its enmity and opposition to Christ, to the truth and faith in Him as Messiah and Redeemer; when, like the sudden light from heaven upon Paul, He "will pour" out upon them "the spirit of grace and of supplication," and they shall look unto Him "whom they have pierced" and will mourn, repent, and turn to Him and be cleansed (Zech. 12:10-13:1). So they shall be a nation born or rather reborn in a day.

♦ ♦ ♦

JUDGING OTHERS

When is judging judging? How is one to fight sin, to pass judgment, to rebuke, etc., without judging? I have been studying such passages as I Corinthians 5:12, 13; 6:1-7; II Corinthians 6:14; Matthew 7:1, 16; Luke 6:37, 43; Romans 2:1-4, and am confused.—Mrs. E.K., Iowa

The texts in Corinthians have reference in general to matters of discipline and decisions within the church. On the basis of principles and also definite and specific injunctions laid down in the Word of God, church members must be judged and disciplined for speech and conduct unbecoming to Christians. The apostle also declares that within the church there should be found those who can even adjudicate on legal matters so that believer should not go to law against believer.

The text in Romans refers primarily to the Jews who boasted of having received the law and prided themselves on their special privilege. But while judging and condemning others for breaking that law, they were themselves guilty of breaking it at every point. This sort of judging is hypocritical.

The texts in the Gospels refer generally to censorious criticism, similar in principle to that spoken of in Romans. It refers rather to a "critical" attitude and is not meant in a good sense.

But this does not mean that there are not occasions when evil and wrong must be judged and handled. We can hardly help forming opinions and judgment about acts and character.

Our difficulty sometimes lies in not knowing where to draw a line. We need to be exercised first of all in discerning between good and bad, right and wrong in ourselves. We must avoid censoriousness, and eagerness to find fault and to wrong others in judging.

The Lord Jesus did not give specific rules for this, but did lay down broad principles, and we have the guidance of the Holy Spirit. He did, however, emphasize first of all removing "the beam" from our own eye before trying to see the faults in others.



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SUNDAY SCHOOL LESSONS

HAROLD L. LUNDQUIST

May 16

Elijah Rebukes Ahab

I Kings 21:1-4, 16-20

MEMORY SELECTION: *Thou shalt not covet.*—Exodus 20:17

Envy is an evil disposition of the human heart which sours life, ruins friendships, and if persisted in may lead to violence and death. To covet what belongs to another, to be jealous of another's place or preferment, to envy and lust after pleasures and privileges which are not our lot is such a serious sin that one of the Ten Commandments (our memory selection for today) is devoted to it.

The prophet of God, Elijah, was not afraid to stand against it and to declare God's judgment upon it. One fears that we often lack that courage in our day. It is so easy for us to reassure ourselves that we live holy and separated lives because we do not do the things that worldly people do. But has it occurred to us that covetousness is a sin of worldliness far more often censured in the Bible than many other things? It has happened to countless others even as it did to Ahab that

I. Envy Led to Murder (vv. 1-4)

Ahab had so far forgotten the law of God and had been so far led astray by his archfiend of a queen, Jezebel, that he supposed he could set aside one of the fundamental principles of property rights in Israel and force Naboth to sell the ancestral vineyard.

That he could not and would not do; for according to the divinely established law, all real property belonged to God and could not be taken from the family to which it had been given. Ahab was willing to pay, but the vineyard was not for sale.

It is a peculiarly frustrating experience for a wealthy person to find something which his money cannot buy. Ahab sulked like a petulant child and went to bed without his supper. What a fool envy can make out of a man or woman.

The intervening verses (5-15) tell us what happened. Jezebel, the sinful queen, knew the answer. Through a device outwardly legal, but actually most wicked, she took Naboth's life, and then invited her husband Ahab to take over the vineyard. Things are so easily arranged when one has power, but in the shadow "standeth God . . . keeping watch above His own." So we see that

II. Murder Led to Judgment (vv. 16-20)

When Ahab came to enjoy the fruits of the clever scheming of his Jezebel (and he was equally guilty), God faces him with a plain-speaking, undaunted

prophet, who points directly to his sin and announces God's awful judgment. Ahab and his sons were to be cut off. It came to pass—it always does. God does not threaten. He pronounces judgment. (For the judgment on Ahab and his sons see I Kings 21:24-26 and II Kings 9:7-10:11.) The judgment on Jezebel was even more horrible, and it came to pass also (see II Kings 9:30-37). It is indeed a "fearful thing to fall into the hands of the living God" (Heb. 10:31) for judgment.

We are glad to add to our lesson another passage, where we learn that

III. Judgment Led to Repentance (vv. 27-29)

We are almost amazed that this stubborn and wicked king should suddenly repent. It points the moral that it is for us to be faithful in declaring the full counsel of God even in the most unpromising place, for men do repent.

Because of Ahab's repentance, the judgment on his house was deferred until after his death. God is gracious toward those who honestly repent. That is the good word we may bring to all sinners today—repent, believe, and turn to Christ.

This lesson affords the teacher an excellent opportunity to deal with some of the well-nigh "respectable" sins of our day, and should be used to help those who have gone astray. Let there be a clear sound in the trumpet (I Cor. 14:8) as we declare the gospel message for His glory.

May 23

Micaiah Withstands False Prophets

I Kings 22:5-8, 13-18, 26-28a

MEMORY SELECTION: *As the Lord liveth, what the Lord saith unto me, that will I speak.*—I Kings 22:14

Democracy has as one of its fundamental principles that the will of the majority rules. That works out well when the people are well informed, able to discriminate, and have the courage to stand by their convictions.

What serves so well in the political realm breaks down in the sphere of the moral and spiritual, for there it is most often true that the majority falls on the side of the easy way, and that the sinfulness of man turns from the way of God.

It is a significant thing that at the turning points of history we have had men who were willing to stand alone with God because they knew that they stood for His truth. Our lesson for today affords the opportunity to press home the truth that we must live right with God, think right about life's problems, and then stand fast regardless of circumstances, pressures, even death itself. In the story of Micaiah (who is hardly known to most of us) we have the striking contrast of

I. "Four Hundred Men" and "One Man" (vv. 5-8)

There is a bit of background needed for this story. Peace and a measure of prosperity had come to Israel even under its wicked rulers Ahab and Jezebel. The southern kingdom of Judah was at peace and moving ahead under a godly ruler Jehoshaphat. So the two kingdoms became friendly. Ahab's daughter and Jehoshaphat's son were married.

Now the king of Syria threatened Israel, and Ahab sought an alliance with Jehoshaphat to crush Syria. It was the kind of compromising alliance which a godly man should flee from, but Jehoshaphat was kindhearted and he fell for the smooth talk of Ahab. However, he did insist on hearing what God had to say about their proposed expedition.

Ahab was ready. He had four hundred false, time-serving prophets who immediately gave "divine" approval to Ahab's plan. But Jehoshaphat insisted on a word from the Lord, and so Ahab had to send for the hated Micaiah.

Ahab hated the prophet because he dared to tell the truth. How typical that is of men of all time. Worldly church members just cannot tolerate a Christian who lives a separated spiritual life, because every day that godly life points a finger of condemnation at the worldling.

So the hated Micaiah came to stand over against the four hundred; in fact, as someone has put it, the situation was one man against the world. He was cautioned to be careful and to fit "into the picture," but he boldly declared

II. "What the Lord Saith . . . That Will I Speak" (vv. 13-18)

That is good, safe ground, though all too often very unpopular. When first approached by Ahab, the prophet evidently indulged in a bit of sarcasm, for he practically said, "Why, of course, go ahead and do what you want to do."

Both Ahab and Jehoshaphat knew that this was not his real word to them. When he did speak, it was to declare the folly of what was about to be done.

Back to prison went Micaiah, and off to battle went Ahab and Jehoshaphat, whom Ahab had apparently convinced that Micaiah was just a prophet of gloom. Either that or he was too weak to break the alliance which had now been formed.

Well, disaster and defeat came. Jehoshaphat barely escaped with his life. Ahab died from an arrow shot "at a venture," which God so guided that it went between the joints of his armor. He died, and as prophesied, the dogs licked up his blood. God is not mocked. His judgments are sure, even as they are righteous. The prophet was vindicated, for he had said

III. "If Thou Return . . . the Lord Hath Not Spoken" (vv. 26-28)

The man who stands with God and for God against all the bitter enemies of the truth speaks with confidence. He may be in prison for his faithfulness, but he lives to see the Word of God vindicated.

Let us call our young people to lives of full allegiance to God. Let us by the work of the Holy Spirit stir up in them the glad determination to stand true to God in the midst of a weak and wicked generation.

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May 30

Elisha Reveals Spiritual Resources

II Kings 6:8-17

MEMORY SELECTION: *If God is for us, who is against us?*—Romans 8:31

God's work goes on! His workmen die or pass from the scene, but God has another man ready to speak for Him. Elijah was translated and carried off to heaven, but Elisha asked as his parting gift a double portion of Elijah's spirit, and then went forth to do valiant service for God.

That meant in his case service to his country. This suggests that God may call men to do His will even as they serve as a warning voice to their nation. We fear so many dangers today—Communism, moral decadence, religious indifference, wars and rumors of wars—that we thank God for every man in our government who is really in touch with God.

Many interesting lessons emerge from our Scripture portion and we note three for our instruction.

I. God's Perfect Knowledge (vv. 8-12)

The enemy of Israel was engaged in war upon that nation. A strange thing was observed, that no matter what secret plans were laid by the Syrians, the Israelites knew of them beforehand. The king of Syria, suspecting a secret spy was conveying this information, started an investigation.

The results of his inquiry were startling. He learned that God was fighting against him, and that God's perfect knowledge of what Syria was doing was being conveyed through His prophet to Israel.

What an "intelligence division" they had! Nothing could possibly surpass it, for God has all knowledge, perfect knowledge, and He is ready to use it on behalf of His own people. Do you recall the promise of wisdom in James 1:5? It is available for you and me.

Another thing to remember is that the faithful minister of God is a mighty good man to have as your friend and counselor in the battles of life. If he really knows God, he has access to the very information you need to successfully carry on the conflict of life.

The king of Syria, in the wisdom of the flesh, decided to eliminate the prophet. Countless men have thought they could thus silence their enemies and found it to be impossible. Consider

II. Man's Futile Show of Power (vv. 13-15)

The king of Syria sent an army down to take this man. He had begun to see that one man with God created a real problem for the Lord's enemies. The king was taking no chances. He frightened the prophet's servant, who wondered what they should do. It was a good question. An army is not something to trifle with, especially for two unarmed men. Humanly speaking, the odds were tremendously against them.

What the servant needed to learn, and a lesson we need to learn, is that it is just as easy for God to deal with an army as to handle a single man. One fears that as we pray we are prone to think

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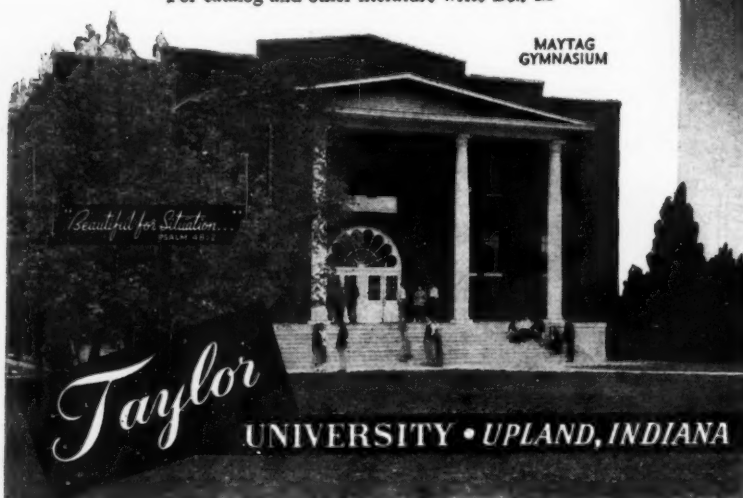
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that God can do the little things, but the big things—well, that's another matter. But there are also those who dare to expect great things from God, and dare to attempt great things for Him.

The fear of Elisha's servant was quickly changed to courage as he saw

III. The Reality of the Unseen (vv. 16, 17)

All around us are the angels of God, the unseen hosts of the Lord, ready to do battle for God's people. The power of God, whether shown through angels or through the inner ministration of His Spirit, is very real and wonderful.

Men are beginning to realize this and to express their belief in public utterance. It is a good sign, for this sad world has too long exalted the theory that the might of man is the determining factor in the destiny of mankind.

May God bless us with that vision of the unseen which shall make us "steadfast, unmovable, always abounding in the work of the Lord" (1 Cor. 15:57, 58).

June 6

Amos Condemns Social Injustice

Amos 7:10-17; 8:4-8a

MEMORY SELECTION: *Seek good, and not evil, that ye may live; and so the Lord, the God of hosts, shall be with you.*
—Amos 5:14

Writers and artists of great ability have thrilled to the pictures of the Old Testament prophets as given to us in the Scriptures, and unique among them stands Amos, whose book we study today.

He was a layman, a shepherd in the hill country of Tekoa, near Jerusalem. In the solitude of his vocation God had opportunity to talk to him and he to talk to God. Hard upon his heart pressed the sinfulness of his people (2:13).

Jeroboam II was king, and he had been successful in enlarging his borders and in strengthening the economy of his nation. Rich people lived in luxurious ivory houses (archaeological discoveries have confirmed this fact) with silken hangings and furniture. They reveled in the moral laxness of their heathen worship.

As is so often the case in times of prosperity, the overflowing richness of the wealthy was gained by oppression of the poor. They were so covetous that they even resented the fact that some of the dust from their fields clung to the heads of the poor (2:7). Their women had become fat and demanding (4:1).

It is a revolting picture, and yet how up-to-date it is. One could find the counterpart of these oppressive people even in our own land. Little wonder that the heart of Amos was pressed down like an overloaded Oriental cart (2:13). He spoke out of such a heart when he told Israel that God's judgment was upon them. He was opposed by

I. A Compromising Preacher (7:10-13)

A priest, ostensibly in the service of God, had "sold out" to the ruling powers and sought to silence the voice of Amos. He worked indirectly, through the king, and directly by his own rebuke to Amos.

Moody Monthly

What a sad thing it is that there are always some men who will use the ministry as a means of personal advancement. Their eyes are conveniently closed to the immorality and injustice about them, and they find no words to rebuke corruption. They seek to discredit and hinder the true witness.

Amos did not fear Amaziah, but plainly declared that he had a message from God. He was not a priest, nor in the service of formal appointment a prophet, but he was

II. An Uncompromising Layman (7:14-17)

It is a source of delight to one's heart to see that in all ages God has cut across the arrangements of men and made effective preachers out of "untrained" laymen. Do not misunderstand, we do believe in a trained and ordained ministry, but we rejoice that God can speak to train and use any man who is willing to stand without fear or compromise for his Lord.

Amos was a skilled preacher. He did not start out with his condemnation of Israel. He first denounced their enemy Damascus; then he talked about the sins of other Gentile cities, coming then to Judah. They all agreed to this kind of preaching; it sounded good to their ears to hear their adversaries condemned. Then having enlisted their interest, he moved in on Israel and they had to listen.

We could well learn that to be faithful one need not be tactless and unkind. One can condemn with love in one's heart. Judgment can be declared with tears in one's heart and voice.

The burden of Amos had one particular point which he stressed, for he saw in Israel

III. An Intolerable Injustice (8:4-8)

Read such passages as 4:1; 5:11,12; 8:4-6 and you too will feel like Amos, if you have any heart for the poor. The Lord is interested in them, and we should be, too.

The church in our time has so far forgotten its social obligations and so largely and so casually turned the care of the poor and the needy to secular organizations where there is no spiritual message, that we need an Amos in our day to stir us up on this point.

We do not believe in a "social gospel," which is no gospel at all, but we do believe that we need to emphasize the fact that the gospel which we preach has far-reaching social implications. We need an awakening in that important field of religious service.

June 13

Amos Denounces Intemperance

Amos 2:11, 12; 4:1, 2; 6:1-7

MEMORY SELECTION: *Let us walk honestly, as in the day; not in rioting and drunkenness.*—Romans 13:13

"The American people have not yet awakened to the seriousness of the liquor problem in their midst. More money is spent every year for liquor by the people of the United States than for any other type of consumable goods except meat. We spend three times as much for liquor

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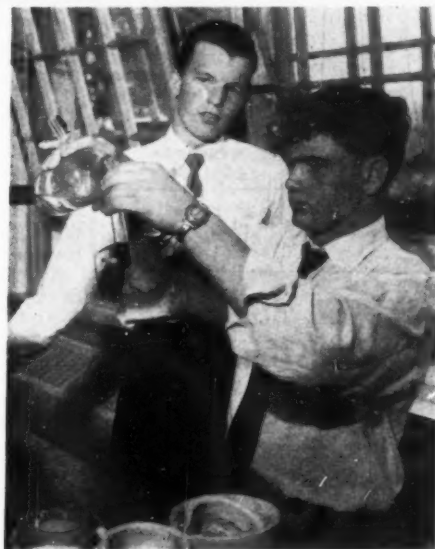
The challenge of Piedmont, "foot of the mountain"—mount of vision and service—is always before us. "I will lift up mine eyes unto the hills from whence cometh my help."

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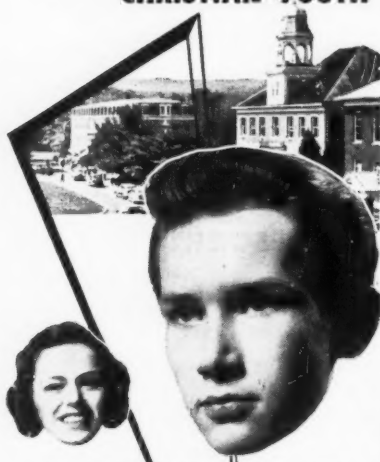
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"Many agencies today are trying to silence all opposition to alcohol. The brewers declare that 'beer belongs' and that it is the legacy of a freedom-loving people. The liquor interests try to enlist scientific agencies to convince people that 'moderate drinking' is the right ideal and that total abstinence is only a form of fanaticism. Ministers and Sunday school teachers are being urged to go easy on the whole subject, not to say much about drinking and to skip the temperance lessons."

With these earnest and pointed words of Dr. Earl L. Douglass, we point to the fact that we greatly need the voice of another Amos—(or many of them) in our day. He boldly condemned alcoholic beverages, declaring that they are the means of

I. Tempting Others (2:11, 12)

The drinkers of Amos' day were just like those of today. They were condemned by the lives of those who did not drink, especially by those who had taken the Nazarite vow of total abstinence; so they set out to seduce them into drinking. What an awful thing to do, and how horrible the judgment of God.

But how about the hostess who urges her non-drinking friend just to "try" a cocktail, or the growing boy or girl who is made to feel hopelessly old-fashioned if he or she does not drink. When we consider that probably one out of ten who start out with a social drink wind up as alcoholics, and that we now have over seven million alcoholics in America, we realize the heinousness of such temptation.

With such beginnings drink leads to

II. Debasing Womanhood (4:1, 2)

Comparing the women of Israel to the sleek cows of Bashan, Amos tells of their degradation. They not only drank, but drove their husbands to oppress the poor so they could drink even more.

We hold no "double standard." We recognize that a woman has as much right to drink as a man. But because of her exalted position as wife and mother, the drinking of women has the more horrible results.

We have reached that place in America now where over half of our women drink, and knowing as we do what happens to a drinking woman, we shudder for the days ahead. Women "drunks" are a major problem for police in our large cities now. What will another ten or twenty years bring forth?

Amos prophesied the judgment of captivity for the women of Israel. Our women will not be captive to Assyria, but captive to all the lust and debauchery that follows on the heels of drinking.

For the men in authority in Israel, drink was very bad as a recognized means of

III. Clouding Judgment (6:1, 2)

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crimination by men for their personal lives and their families.

What does liquor do to men? It is so clear that one marvels that men are not brought up short by the fact that liquor is a narcotic which blurs man's judgment and makes him susceptible to undue influence. It is a matter of deepest concern that so much of the supposedly "top-level" thinking in our world is done over wine and liquor glasses.

Thank God for those who stand against these abuses. Pray for them, that they may grow in wisdom and influence.

We note next that all drinking points in the direction of

IV. Creating Alcoholics (6:3-6a)

The picture here reminds us of what (we are told) takes place in a so-called night club—luxury, good fast music, and drink, drink, drink.

Note that those who start with the tiny glass or goblet are soon drinking out of "bowls." Somehow it makes one think of hogs in a trough, with apologies to the hogs. Make no mistake about it, the man or woman who takes the first drink has started on the road which leads to what are now called "problem drinkers." Few, if any, intended to go that way, but there they are, sad to contemplate.

One more thing needs emphasis. Judgment is ahead for those who live in this way. In Israel (yes, in America) they are

V. Hastening Captivity (6:6, 7)

Israel finally fell and went into captivity. The man or woman who looks on the wine when it is red will find the adder at the bottom of the glass (Prov. 23:32) which will sting him with ruin and sin.

We appeal to the men and women of America to take a determined stand against this colossus which threatens to crush us. We appeal to them to recognize that the only possible way to be "temperate" with this evil is to bar it altogether; in other words, the only temperance that will work is total abstinence.

Today in the American city sin is gloriously housed, air-conditioned, indirectly lighted, and well protected from interference.—W. Erdman Smith, in *Missions*. But God's wages for sin have not been lowered.

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This Year's VBS Materials

By Harold E. Garner

FIVE of the seven vacation Bible school courses received for review this year have been built around a uniform theme for all departments in the school, such as, "Building Citizens for Christ," "God's Wonders," and "Pioneering with Christ."

In some series (e.g., "Building Citizens for Christ") the same basic Bible content is used throughout the school, while in others (e.g., "Pioneering with Christ") the uniform theme is modified by having a different Biblical content for each age group. Other publishers, such as Higley Press and Oak Hills Fellowship, build their lessons around a different theme for each department without attempting a general, over-all uniform theme for the school.

Reviews of the various materials follow:

BIBLE VISITORS and MOSES. A SERVANT OF GOD. Whenever a local VBS setup can provide but two instead of the usual four or five departments, leaders face the problem of "What shall we teach?" and "How shall we gear the curriculum to our smaller school?" The Oak Hills Fellowship (a rural home mission fellowship) has produced materials for just such schools in their own mission field. In recent years this curriculum has been made available to others also.

In 1954 the younger children study "Bible Visitors," five lessons from the Old Testament and five from the New Testament. Teacher's book, 30c. The junior theme is "Moses, a Servant of God." Teacher's book 45c. This book contains ten missionary biographies for use in the daily missionary period, as well as the complete outline for each day's session (Bible story, memory period, music, etc.). Pupils' workbooks, 18c for each department. Suggested handbook projects are attractive and yet inexpensive. Available from Oak Hills Fellowship, Inc., Route 3, Bemidji, Minn.

BUILDING CITIZENS FOR CHRIST is a series based upon the Ten Commandments, with special emphasis on their application to daily Christian living. Each lesson unfolds to the pupil an understanding of "basic principles of sterling Christian character." An appreciation of the scope of this treatment can be gained by a look at the daily themes: "Jesus and the Law,"

"Loving God Best," "When We Speak of God," "What to Do on Sunday," "Our Family Life," "Loving Our Enemies," "Growing Up Like Jesus," "Learning to Be Honest," "Telling the Truth," and "How to Be Unselfish."

A set of teachers' manuals and pupils' workbooks is provided for each of five departments: nursery, beginner, primary, junior, teen-age. These are easy to follow with instructions for teaching each Bible lesson, related stories, handwork patterns, music, memory verses, etc. Teacher's book, 45c; pupil's book, 30c each; ten for \$2.50.

Step-by-step directions for organizing and operating a school, planned worship programs, suggestions for missionary stories, object lessons, etc., are all fully developed in the director's manual, 50c.

Correlated with the curriculum is a classroom size Pict-O-Graph "The Ten Commandments." The set contains an easel, background scene, eight sheets of suede-backed pictures, and manual with stories and instructions for ten lessons. Size, 8½ x 11 inches. \$1.25. Materials for this series are available from The Standard Publishing Co., 20 E. Central Pkwy., Cincinnati 10, Ohio.

FLANNEL AID is the trade name used by Higley Press to describe its standard graded VBS series for beginner, primary, junior, and intermediate departments. A three-year cycle of lessons is provided for each department, making available a twelve-year curriculum. The scope of Bible material covered is suggested by some of the titles of the various courses; for example, the third year course beginner, "Bible Boys and Girls"; primary, "God's Missionaries"; junior, "Bible Books"; intermediate, "Man of Miracles."

The teacher's set (\$2.00 each) includes eighteen or more sheets of cut-outs colored and processed for use on flannelboard to illustrate the ten Bible lessons of each course. The teacher's book gives the Bible story and also shows the layout for the flannel board. Pupils' workbooks, which provide handwork projects, etc., for each department, 24c. Available from Higley Press, Butler, Ind.

GOD'S WONDERS is the over-all theme used to link all six Scripture Press VBS courses. God's wonders in creation, salvation, the Christian life, etc., are made real and practical to each age group by Bible-centered lessons excellently graded to the interests and comprehension of each department.

Nursery children study "God's Big World" where, by means of simple stories

of God's wonderful creation, a see-hear-touch-and-smell activity book, songs, take-home handwork, recordings, etc., the child learns about the personal love and care of God who made the big world.

The beginner's theme, "Learning God's Ways," is divided into two weekly themes, first, "Learning about God's Care," and second, "Learning Ways That Please God." Each is developed fully through correlated worship services, Bible stories, workbooks, motion songs, handwork, etc. Seven optional suede-graphs for the flannel board are available.

Primaries study about God's wonders in the sea as they explore many fascinating stories of "Bible Boats." Three optional suede-graphs help make the lessons live.

For juniors, "The Christian's Walk and Talk" lessons are practical outworkings of God's wonders of salvation in the Christian's daily walk. A gospel-graph ("Christian's Walk and Talk") makes the Christian life very challenging and real to the junior as he watches Betty, Jean, Shorty, Hank and others learn to walk and talk with Jesus.

Intermediates study "Parables Jesus Told," and learn proper heart attitudes toward God, self and others. For several of the parables studied 35 mm colored filmstrips are available.

Young people and adults are offered two courses, the one the teen-agers study and "The Person and Work of the Lord Jesus Christ." Both are excellent for older brothers and sisters and parents of the children.

Teacher's manual, 40c; pupils workbooks, 20c each, available for all of the above departments. Nursery handwork packets, 25c each. Beginner handwork packets, 20c each. A 35-page directors' guidebook containing dozens of helpful suggestions on the "how" of VBS is available free of charge. The above materials may be obtained from Scripture Press, 434 S. Wabash Avenue, Chicago 5, Ill.

LEARNING TO KNOW THE LORD JEHOVAH is a unified graded Bible course with the same Bible portion adapted for each age group. A guidebook gives detailed instructions for every period of the day. Correlated worship, music and handwork projects, help carry out the theme. This is centered in Bible lessons on the Old Testament with stories about the Lord Jehovah saving the nation from bondage, guiding the people, providing for their needs, and teaching them. Practical applications to the pupil are made throughout the lessons.

Guidebook, 50c. Teacher's manuals: pre-school to grades four or five, 50c; grades six to eight, 55c. Visual aids for the Bible lessons, \$3.75. Latin American stories with visual aids, \$1.00. Pupils' manuals, 16c each. Handwork projects, 15c each. Available from Ambassador Press, 2620 N. Halsted Street, Chicago 14, Ill.

PIONEERING WITH CHRIST, "a Christ-centered VBS course that teaches the Bible and is child-appealing," is the latest Gospel Light Press creation. The uniform theme of "Pioneers" so attractive to all age groups, has been intriguingly worked into every activity in all departments. The Bible portions studied vary with each age group.

Pre-school children (ages 3-5) study simple stories in the life of Christ in their course entitled, "First Steps with Jesus." A pupils' Act-O-Craft book, in full color, provides activity and craft work projects for each day, price 20c. An Act-A-Scene visual kit of large colorful figures is used for table-top work. This gives a third-dimension effect to the stories. Price \$1.00.

"Adventuring with Christ," the primary (6-8) theme, is thrilling and exciting, with such stories as "Adventure in the Wilderness," "Adventure in a Whirlwind," "Adventure of Two Spies," "Adventure in the King's Army," "Adventure with Robbers," "Adventure in Prison," "The Greatest Adventure." The pupils' Read-N-Do book, in full color, provides stories for the primary to read, as well as activity projects. Price, 20c. Storyrama visual kit dramatizes the Bible stories with large full-color figures which are moved about in the simple settings. Price \$1.00.

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Teachers' manuals with full details for each lesson, missionary emphasis, song period, craft work, special projects, etc., sell for 45c each. An over-all "Pioneer's Guide" for directors, teachers and other workers sells for 45c. This book shows how the activities of all departments can be correlated and organized. Step-by-step instructions are given for all activities.

This course is different and, with its attractive color and newness of approach, will prove to be very appealing to the boy and girl in any community.

A sample kit containing a teacher's and pupil's book for each department plus a "Pioneer's Guide" (9 books), value \$3.05, may be obtained for \$2.25. Available from Gospel Light Press, 1214 S. Brand Boulevard, Glendale 4, Calif.

WHAT IS GOD LIKE? is the general title of the uniform course offered by Concordia Publishing House in 1954 on the doctrine of God. Each department studies the same lesson on a given day, but each emphasizes different aspects of the Bible-centered truth. The titles suggest the graded approach: beginner, "We Learn About God"; primary, "Our Heavenly Father"; junior, "The God We Worship"; senior (intermediate), "The One Eternal God." The pupils' workbook for the beginner department is 26c; for the other three departments 36c. The teachers' manuals are 60c each, and are carefully graded with many helpful suggestions for developing the theme. A twenty-four page graded handicraft project packet for each age group sells for 23c each. The course is outlined for a three-weeks' school with fifteen lessons. Available from Concordia Publishing Co., 3559 S. Jefferson Avenue, St. Louis 18, Mo.

IN MEMORIAM—MY MOTHER

Her hands are folded now to rest,
Hushed are those lips so pure;
Her spirit now among the blest,
No pain or sorrow to endure.

Her chair is vacant now and lone,
Her steps no longer heard;
Her voice is stilled forevermore,
No longer gesture, look, or word.

She toiled for others day by day,
With sacrifice her life was fraught;
Early began her day of toil,
And late her tired fingers wrought.

May we who toil in life's hard way,
A message from her share:
Live not for self nor selfish gain,
Do all for Him and dare.

—Alice Andis Oakes,
in the *Religious Telescope*

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May, 19

Moody Monthly

London Listens

[Continued from page 40]

have come out. We have seen nothing like it in all our experience of evangelistic work. We are inclined to think that as these people seem to know next to nothing of the gospel before hearing the preacher, the saving message has for them all the charm and arresting appeal of novelty. The gospel is indeed "news" to such, and "good news."

The attitude of the secular press has been illuminating. Shortly before Dr. Graham's arrival (and he was given a tumultuous welcome by several thousand friends and well-wishers when he stepped from his train at Waterloo station in London), the popular dailies began to discuss him from various angles. The more responsible newspapers, such as *The Times* and *The Daily Telegraph*, were scrupulously fair and objective in their references to him. It was otherwise with some of the more sensational papers, whose writers betrayed abysmal ignorance of the evangelist and his methods, and their bias against all forms of evangelism was ill-concealed.

Immediately after his arrival Dr. Graham called a press conference. While one or two columnists were still disposed to be facetious, Dr. Graham's sincerity was no longer called in question and a change of tone was evident in reports the next day. Innuendoes about his finances were dropped. Knowledge that the crusade had the backing of distinguished ministers and laymen convinced serious writers that the Harringay Arena was not going to be the scene of an American "stunt." The fact remains, however, that while nearly all traces of animus have now disappeared from the press reports, it is clear that the writers are at a loss to account for popular interest in the crusade. Dr. Graham has been asked in all seriousness what "magnetism" he uses, or what psychological methods he adopts. The one thing these people find it difficult to believe is Dr. Graham's oft-repeated claim that "it is the Lord's doing and not man's."

Many meetings are being conducted by the party at various times morning, noon and night—meetings for ministers, office workers, and ordinary church members. Dr. Paul Rees has addressed hundreds of clergy and ministers each Wednesday morning. He has given Bible readings on Thursday afternoons in Westminster Chapel (where Dr. Martyn Lloyd-Jones ministers) to audiences of over a thousand. Dr. Grady Wilson has had crowded mid-day services in the heart of London, and many pulpits are being occupied by the team on Sundays. Thus the influence of the crusade is extending far and wide. We know that countless numbers of people are praying for London. Here, surely, is the explanation why God is working with His servants and confirming the Word with signs following. **END**

A good many preachers say I am lowering the pulpit. I am glad I am. I am trying to get it down to the level of men's hearts.

—D. L. Moody

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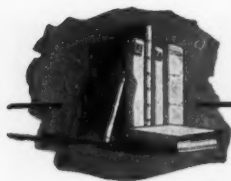
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NEW BOOKS

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Prophetic Light on Today's Darkness

THE BASIS OF THE PREMILLENNIAL FAITH, by Charles C. Ryrle

Loizeaux Brothers, New York, 160 pages, \$2.50

Reviewed by Kenneth S. Wuest



Ryrle

commends it to any Christian scholar or layman who desires to be informed on the subject so that he can think the matter through to his own satisfaction.

HERE is a splendidly written book much needed in this dark hour. The accompanying prophetic details afford the only light and hope in the desperate situation in which we find ourselves. The book is the dissertation which the author offered for his degree of doctor of theology at Dallas Theological Seminary. The high quality of the book speaks for itself, but the work is further commended by the presence of an introduction by Lewis Sperry Chafer (one of the clearest, most profound and able Bible teachers and authors this reviewer has ever followed).

The book is a logical and scholarly presentation of the premillennial school of interpretation from the standpoint of its basis in history, hermeneutics, the Abrahamic covenant, the Davidic covenant, the new covenant, ecclesiology, and eschatology. This is a finished piece of work, compact, and written in a popular, readable style. The reviewer most warmly

RIGHT IN ROMANS, by C. Norman Bartlett. Moody Press, Chicago. 128 pages, 35c.

Here we have another of those high potency, "spiritual vitamin" books by Dr. Bartlett, done up in the economical package characteristic of the Moody Colportage Library series. Its contents are the result of profound scholarship, concentrating the truth in Romans so that it is easily assimilated by the average reader. One simply cannot read through this book hastily. He must linger over the sentences to grasp the full import of the author's exposition and application of the text. An excellent outline is an aid to thinking through Paul's inspired letter. K.S.W.

THE CHRISTIAN AND HIS BIBLE, by Douglas Johnson. Wm. B. Eerdmans Publishing Co., Grand Rapids. 144 pages, \$2.00.

A very helpful book by the general secretary of the Inter-Varsity Fellowship in London, evidently written particularly that college students "may be induced again to take up the Bible and to study it with less prejudiced minds." The author deals in a brief but satisfying way with matters relating both to Bible introduction and to apologetics. He traces the way in which our Bible came to us as a revelation of God, and then deals with difficulties which have been raised by critics which seem to argue against the inspiration of the Scripture. A final chapter has to do with "understanding the Bible."

To the reviewer's mind the high spot of the book is the first chapter, which uniquely presents an imaginary scene at the church of Thessalonica in A.D. 103. Word has just been received of the passing of the last apostle and the question is raised as to what shall now be the method by which God will speak to His people.

Different members influenced by their own particular backgrounds, suggest various possibilities, but it is finally concluded that the only tenable view is that God now speaks to His people through the Bible. G.C.L.

PATHWAYS TO POWER, by Merrill F. Unger. Zondervan Publishing House, Grand Rapids. 160 pages, \$2.00.

The author of *Biblical Demonology* now writes a book in a very different vein—this time much in the spirit and style of F. B. Meyer. The spirit is deeply devotional, and the style is simple and clear. The mature Christian will take delight in this volume, but it will be of special value to the young believer, being both fervent and practical—a combination not too common.

The pathways to power, as treated by the author, are: prayer, knowledge, faith, consecration, and service. The five chapters are broken down into sections. For instance, "The Pathway of Consecration" is subdivided into: "Giving Ourselves to the Lord," "Accepting God's Plan for Our Lives," "Putting God First in Our Lives," and "Living a Holy Life."

The themes dealt with are all vital to Christian living, and are presented clearly, warmly, and simply. For private reading, or as a textbook in young people's groups, the work is to be heartily commended.

Most of the author's apt poetic quotations are well known, but the reviewer was impressed by his care to indicate the source in each case, a reflection of the scholar's habit of careful documentation. J.C.M.

THE CHRISTIAN KINDERGARTEN, by Morella Mensing. Concordia Publishing House, St. Louis. 174 pages, \$4.00.

Although primarily written for those engaged to teach in a Christian day school kindergarten, this book will find a welcome place in the church school library as an

additional source for the study of early childhood education. It is also a storehouse of practical suggestions as to what constitutes adequate programs of study, equipment and supplies in the Christian kindergarten.

Contents of the book are divided into three parts. Part 1 is "The Child and the Kindergarten." Part 2 is on "The Kindergarten Curriculum," and includes a series of sample units on "Christian Living and Learning." Other important areas considered under curriculum are: "Growing Through Social Experiences," "Exploring the World," "Enjoying the Arts" (art, music, and crafts), "Getting Ready to Read," "Experiencing Numbers," "Tell It Again" (storytelling), "Children Must Play," and "Rest and Refreshments." Readers might well find the latter topics to be helpful in enriching the vacation Bible school, where a longer period of time for these activities is available.

Pictures and illustrations add to the beauty as well as to the practical note throughout the book. The last part (Part 3) is most helpful as it lists the important equipment and supplies necessary for an effective program of kindergarten education in the church.

This book deserves widespread and careful reading by those who are entrusted with the Christian nurture of young children. A.T.A.

EASTWARD TO THE SUN, by Sanford C. Yoder. Herald Press, Scottsdale, Pa. 221 pages, \$2.85.

The author of this book spent twenty-seven years in high office, first as secretary and later as president of the Mennonite Board of Missions and Charities. When the board's mission to India celebrated its fiftieth anniversary, this veteran missions leader traveled to the Orient as a representative of the general board.

The book is one of the most interesting, well-written travelogues this reviewer has read. In twenty chapters the writer takes us with him in a vivid report of his travels, first of all by American liner to England.

The description of the trip to India presents cultural and historic highlights of the cities and countries through which the author traveled. He evinces a wide and scholarly knowledge of the world through which he travels and the reader readily visualizes London and vicinity, Flanders fields and Luxembourg, the Alsatian land and Lorraine, charming Switzerland, Germany, Holland, and sunny Italy including Venice.

India and its peoples, its villages and ways of life, the Mennonite Church there, its mission stations and missionaries are all described in a highly interesting style.

We loved this book as all its readers will, and predict for it a large reading public which it richly deserves. A.M.D.

TENTS TOWARD THE SUNRISE, by Charles W. Koller. Judson Press, Philadelphia. 152 pages, \$2.00.

This book is made up of sixty-six brief messages of significance and inspiration from the pen of the president of the Northern Baptist Theological Seminary. These messages are not theological sermons, but rather practical gems for everyday living.

Among the many attractive features of the book is the brevity of each chapter—two pages in length. The table of contents is set off in sections: (1) Practical Christian Living, (2) The Church and the Ministry (for preachers), (3) Thanksgiving, Christmas, and New Year's Day, (4) The Issues of War and Peace.

A few of the many striking statements appearing are: "If the church is to be prayerful, gracious, and spiritually effective, the preacher must set the example"; "No Christian properly can claim sinless perfection; but no Christian properly can aim for less"; "It is when nobody is looking, or when we think nobody is looking, that we reveal our true character." Young pastors should be in possession of a copy, for the author is a minister of wide experience. G.S.S.

DAVID KIMHI'S HEBREW GRAMMAR, by William Chomsky. Block Publishing Company, New York. 427 + xxiv pages, \$7.50.

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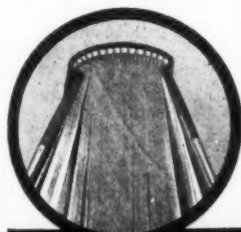
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THE GREATNESS AND GRACE OF GOD, by Clarence H. Benson. *Scripture Press, Chicago*. 224 pages, \$3.00.

This fascinating volume by the president of the Evangelical Teacher Training Association is well titled. About half the book is devoted to an impressive demonstration of the greatness of God as shown by astronomy (which is evidently a hobby of the author). The marvelous power of the Creator is strikingly portrayed in the "immeasurable distance," "incomprehensible spheres," "incomparable speeds," etc., to be found in this amazing universe.

After this the history of man on the earth is pictured at least down through the time of the deluge. That the curse still abides at the present time is shown, and a prophetic foreview of "Earth's Glory Age," provides a fitting conclusion to the volume. The author strongly holds to the cataclysmic theory of an original creation described in Genesis 1:1 which was devastated by a judgment on fallen angels before the condition described in Genesis 1:2 came to be. He also expounds the view (held by a number of great Bible teachers of the past but strongly rejected by others) that the "sons of God" of Genesis 6 were fallen angels who consorted with human women and produced a hybrid race of giants.

About a dozen review questions are included at the end of each chapter so that the work can be used as a textbook if so desired. Useful as the volume is, the subtitle, "Conclusive Evidence That Refutes Evolution," is perhaps a bit too ambitious, as a direct refutation of the so-called "proofs" of evolution is not attempted. G.C.L.

STEEP ASCENT, by Dorothy Dennison. Moody Press, Chicago. 351 pages, \$3.25.

Every man in business or a profession should read this book portraying the reactions of a wife who, after assisting her physician-husband to the upper rungs of the ladder of success, finds herself an appendage. She has her home, her children, and everything a wife would covet, but one thing is missing: the people, the crowds, outside interest, business have her husband, while she is home keeping the nest in good order. Her agonizing question is, Shall I continue to push him upward? While she ponders this question more and more, the husband comes to himself, returning to his rightful place, having learned that the plaudits of the populace are very unsatisfying and disappointing, whereas his home, family, and wife are of lasting value.

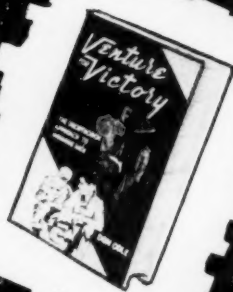
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BOOK BRIEFS

THE BAPTIST WITNESS, by H. K. Rowe and R. G. Torbet. Judson Press, Philadelphia. 120 pages, \$1.50. An interesting and informative short history of the Baptist denomination. While written with the lay reader in mind, it will be of value also to the student of church history.

STORY-A-DAY, edited by Lucile Gulliver. Story-a-Day, Inc., New York. 33 pages,

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GOD'S MIRACLE OF MARRIAGE, by O. W. Stanbrough. Christopher Publishing House, Boston. 51 pages, \$2.00. A constructive book on marital problems, based on the teaching of God's Word. The subjects dealt with are handled briefly, but many practical and helpful suggestions are to be found.

THE PRICE AND THE PRIZE, by Culbert G. Rutenber. Judson Press, Philadelphia. 109 pages, \$1.50. The author describes the book as "a few brief chapters setting forth in nine easy lessons the fundamentals of the Christian faith." In a sort of apology for not touching all the fundamentals he says, "All that I have tried to do is to illumine the meaning of the Christian gospel." We sincerely doubt that the author has achieved his stated purpose. Various references to liberal writers, as well as indefiniteness in language and doctrinal treatment, prevent us from recommending the book.

REVISED VERSION OR REVISED BIBLE? by Oswald T. Allis. Presbyterian and Reformed Publishing Co., Philadelphia. 60 pages (paper), 60c. This pamphlet, by a noted Old Testament scholar of the first rank, makes a strong case against the trustworthiness of the new version as a faithful translation of the original.

WORDS OF WISDOM FROM THE BIBLE, by Guy Lloyd Uber. Vantage Press, New York. 215 pages, \$3.00. The author, a Christian layman, has compiled related Scripture portions under 156 different subjects, thus making a helpful and unique concordance. No comment is offered, but the Bible is allowed to speak for itself.

HOW I CAN MAKE PRAYER MORE EFFECTIVE, by Herbert Lockyer. Zondervan Publishing House, Grand Rapids. 125 pages, \$1.50. An analytical, scriptural treatise on prayer by one who is well qualified to write on this subject. Contains a wealth of common sense material on prayer that will be profitable both to the leader in Christian work and to the young believer.

CHRISTIAN ETIQUETTE, by Lora Lee Parrott. Zondervan Publishing House, Grand Rapids. 116 pages, \$1.50. The author writes for Christians in all age groups and in every walk of life. Her rules for Christian behavior are simple and direct, yet minute enough to cover various aspects of a situation.

WORSHIP PROGRAMS FOR JUNIORS, by Arlene Hall. Warner Press, Anderson, Ind. 94 pages, \$1.25. These outlines will be especially helpful for use with juniors. The lessons are mostly Bible centered with sufficient evangelical appeal to assist in reaching the unsaved, and at the same time be spiritually helpful to Christian boys and girls.

IT'S DYNAMITE, by Lee Roberson. Sword of the Lord Publishers, Wheaton, Ill. 130 pages, \$1.50. A series of messages first given by the writer to his congregation at the Highland Park Baptist Church, Chattanooga, Tenn. In dealing with the "dynamite" of true Christian experience, he has two definite purposes in mind; to reach the unsaved, and to strengthen and encourage God's people. The heart of every reader should be touched and challenged to do a greater work for the Lord.

HOW TO REAR A HAPPY FAMILY, by Charles Farah. Moody Press, Chicago. 125 pages, 35c. Young couples looking forward to marriage should give thoughtful heed to this presentation. It will make an excellent gift to such and may prevent later disaster. Questions of biology are omitted, and such things as the family altar, parental affection, money matters, books and magazines, etc., are helpfully discussed.

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WORSHIP, THE CHRISTIAN'S HIGHEST OCCUPATION, by Alfred P. Gibbs. Walterick Printing Co., Fort Dodge, Iowa. 238 pages, \$2.50. The subject of worship is considered under ten headings: its meaning or definition, importance, authority, object, ground, power, manner, hindrances, place, and result. The work is done in a scholarly and thought-provoking manner. A real contribution to the field of study with which it deals.

MY GOOD MANNERS BOOK, by William and Vivian Lessel. Concordia Publishing House, St. Louis. 24 pages (paper), 25c. Under each truth to be taught, a particular good manner is mentioned, verses from the Bible concerning it are given, and then a short story is presented. A very fine little booklet that should not only please children, but also teach them good manners.

THESE ISSUES WE MUST FACE, by W. A. Criswell. Zondervan Publishing House, Grand Rapids. 137 pages, \$1.75. Well written messages on vital truths by the successor to George Truett at the large First Baptist Church of Dallas. Blessing and help should come to all thoughtful readers as they cover such fundamental truths as the virgin birth, inspiration of the prophets, Christ the Word of God, etc.

MISSIONARY EDUCATION IN A BAPTIST CHURCH, by Dorothy Stevens. Judson Press, Philadelphia. 208 pages, \$2.50. While this book is designed particularly to stir up interest in missions in Baptist churches, it should be of value to every Christian church. Those having the responsibility of dispensing missionary instruction to church members and their children will find much help in this volume.

WE TRIED TO STAY, by Dorothy S. McCammon. Herald Press, Scottsdale, Pa. 208 pages, \$2.75. The day-by-day experiences of blessing, adventure, humor and pathos on the mission field in China, as told by the wife of Don McCammon. The conversational style makes for delightful reading.

GO TILL YOU MISS, by Mabel H. Nance. Moody Press, Chicago. 32 pages (paper), 35c. A Bible quiz book which should prove a stimulant to further study when placed in the hands of young people and new converts.

TEEN-AGE ETIQUETTE, by Grace Ramquist. Zondervan Publishing House, Grand Rapids. 85 pages, \$1.00. "True politeness is to do and say the kindest things in the kindest way," writes the author in this well outlined and clearly written book. In this needed and informative volume are chapters on such matters as poise, introductions, personal grooming, "Must I write?" etc.

TAGATI, by Alan Livingstone Wilson. Van Kampen Press, Wheaton, Ill. 238 pages, \$2.50. The author of this story of African witchcraft versus Christianity spent many years in that continent as a missionary to the natives in Zululand. The characters are vividly portrayed and the book is an excellent guide to the understanding of missionary problems.

AT BREAK OF DAWN, by Fred John Meldau. Zondervan Publishing House, Grand Rapids. 190 pages, \$2.50. An intensely realistic Christian novel in which facts and fiction are woven together to produce a story of deep interest. The setting is in Europe, during World War II, and the leading characters are a young Jewish couple, converted to Christianity. Graphic pictures of Nazi persecution of the Jews are presented, but at the same time God's faithfulness to His own is shown.



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THE COVENANT OF GRACE, by John Murray. Tyndale Press, London. 32 pages. A lecture by the professor of Systematic Theology at Westminster Theological Seminary, delivered at Selwyn College, Cambridge. It is a biblico-theological study of this vital subject. The author gives the use of the term in Scripture, and traces the covenant through Bible history.

FAITH AND JUSTIFICATION, by G. C. Berkouwer. Wm. B. Eerdmans Publishing Co., Grand Rapids. 207 pages, \$3.00. This book, as the title indicates, is concerned with Luther's great doctrine of justification by faith. The author includes in his studies the theories of both the dialectical and Roman Catholic theologians, as well as the development in the so-called Luther Renaissance. Consideration is also given to the views of Luther, Calvin, Kuyper, Barth, and Brunner, as they pertain to the way of salvation.

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THE PHILOSOPHY OF REVELATION, by Herman Bavink. Wm. B. Eerdmans Publishing Co., Grand Rapids. 349 pages, \$3.50. The Stone Lectures, given at Princeton 1908-09. The author, a Reformed theologian, was professor in the Free University of Amsterdam.

101 SELECT SERMON OUTLINES, Baker Book House, Grand Rapids. 95 pages, \$1.75. Sermon outlines from Spurgeon, Excell, Jowett, McCheyne, Talmadge, etc. Listed in the biblical order of the texts.

THE SELF-DISCLOSURE OF JESUS, by Geerhardus Vos. Wm. B. Eerdmans Publishing Co., Grand Rapids. 311 pages, \$4.00. The author was professor of Biblical Theology at Princeton Theological Seminary. The work first appeared in 1926. The present edition has been revised by his son Johannes G. Vos.

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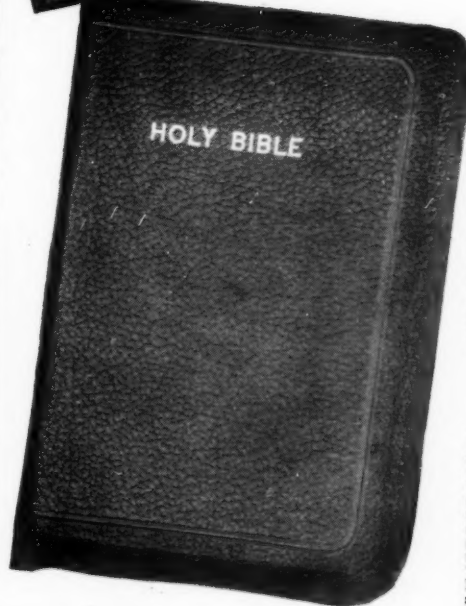
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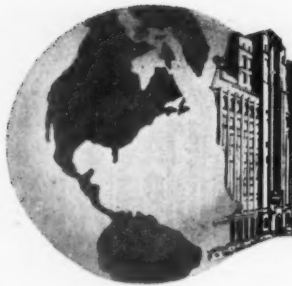
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Second Coming Conference

Almost always the MBI family can look forward pleasantly to at least two or three coming events of more than usual interest. Just now anticipation is beginning to center around a unique radio Bible conference on various aspects of the return of the Lord Jesus Christ.

To be broadcast from the Institute's gospel radio station, WMBI, the conference will be held May 24-29, and will feature such outstanding Bible teachers as Dr. William Culbertson, Dr. Wilbur M. Smith, Dr. Herbert Lockyer, Sr., Dr. Carl Armerding, Dr. Vance Havner, and Dr. Schuyler English. Members of the Institute staff will also be heard.

Conference plans call for a daily broadcast schedule of two speakers each morning, afternoon and evening throughout the week, with the radio speakers appearing at extension sessions to be held from night to night in churches throughout the area.

For those outside the radio area—as well as those within it—conference messages will be made available to all who write for them. Eventually the talks will probably appear in book form.

Mission in Africa

On loan from the Institute to Evangelical Literature Overseas, Kenneth N. Taylor, director of Moody Press and the Institute's Colportage Department, recently visited Europe, Africa and South America.

While in Africa he concluded arrangements with *The African Challenge*, monthly paper printed by the Sudan Interior Mission, to distribute Moody Colportage books throughout West Africa.

"These books will complement the work of *The African Challenge*," Dr. R. V. Herbold, manager of the SIM publication, declared. "News vendors are glad to sell them. Already the manager of one of Nigeria's leading bookshops has ordered four hundred books."

During his stay in West Africa, Mr. Taylor attended a conference of Protestant missions to plan the publication of an evangelical newspaper in French. A committee was formed to do research work during the next few months. He also visited *The African Challenge's* new office and plant under construction. "This monthly paper can go far in meeting the need for gospel literature among the English-speaking peoples of Africa at this very strategic time," he declares. Officials expect soon to increase circulation from 50,000 to 100,000 monthly.

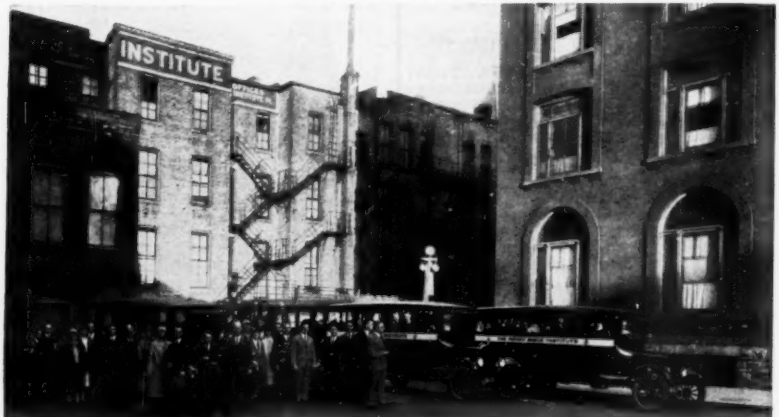
On his return he made additional contacts in Brazil and other areas of Latin America.

New Alumni Officers



New officers of the MBI Alumni Association pose for photographer during Founder's Week. Left, Thomas Fletcher '37, first vice-president; William Kuhnle '35, president; Louise Rodman '40, secretary; Herbert Lockyer, Jr. '39, executive secretary; and C. J. Gliitenberg '22, second vice-president. Harold DeVries '31, treasurer, was absent.

Away Back When



The above picture came to light as an Institute employee was cleaning out his file. It was taken in 1928 as Institute students left for their assignments in "Gospel Automobiles"—Model T Fords. Taylor Joyce, who was then director of Practical Christian Work, is in the foreground.

Institute to be Host to Church Musicians

Two years ago this spring Moody Bible Institute's Department of Sacred Music announced its first Church Music Conference—a week end dedicated to a more effective ministry of music in evangelical worship. The response was enthusiastic, and another conference was held last spring. Now Director Don Hustad is making plans for the third series of sessions, perhaps the most promising of them all.

This year's conference will be held at the Institute from Friday evening, May

7, through Sunday afternoon, May 9. It will include demonstrations, discussions, lectures and concerts. Organists, pianists, and vocalists, as well as pastors and directors of music, will find the program of special interest, though anyone who loves fine music should feel at home.

Opening the program on Friday evening will be a demonstration concert by Reginald Foort, distinguished British organist. Also of special interest will be the presentation of Felix Mendelssohn's oratorio, "St. Paul," by the Institute's

Moody Monthly

Work Begins on Torrey-Gray



Construction gets under way on completion of Torrey-Gray Auditorium and erection of the new music building. Part of Huston Row was demolished to make room for the new music building. The above photograph shows the rear of Torrey-Gray Auditorium, looking toward Chestnut and LaSalle streets. The contractor states that he hopes to have the work complete by next January 1.

Oratorio Chorus on Sunday afternoon at Moody Memorial Church.

Saturday will be filled with a variety of special features. These will include a lecture, "Building Spiritual Life Through Hymns," by J. C. Macaulay; a seminar discussion, "Why Do We Have Music in the Church," "Teaching Basic Song Leading for Sunday School and Youth Leaders," by Guy C. Latchaw of the MBI faculty, and "How to Improve Sight Reading in the Choir Rehearsal," by Paul Allen, Wheaton College, and Mr. Hustad. Small discussion groups will be held for organists ("Improving Service Interludes"), choir directors and vocalists ("Coaching the Incidental Solo in the Anthem"), and pianists ("Good and Bad Styles of Accompanying"). Two demonstrations, "Materials for Instrumental Soloists and Ensembles in the Church" and "Choral Responses for the Worship Service," are included on the Saturday evening program.

Veteran Missionary Dies

Former student John S. Hall went to be with the Lord February 8 in London, England, according to word from J. O. Percy, secretary of Sudan Interior Mission.

Mr. Hall completed his work at MBI in 1908 and continued his studies at McMaster University in Canada. In 1916 he sailed for Nigeria, where he did pioneer missionary work among the Tangale people. He reduced their language to writing and translated the New Testament. He had the joy of seeing over 2,000 come to know the Lord on his station.

He is survived by his widow and a number of children, two of whom serve under the Sudan Interior Mission.

Church Burns

Former student W. A. Haggai, pastor of the Calvary Baptist Church of Binghamton, N.Y., reports that recently the entire

structure of the church was destroyed by fire.

He writes, "We see the hand of God in this apparent tragedy. We have been growing and groaning for more room. This fire has given us the push to enlarge. Our services have continued, without a single interruption, in neighboring churches."

Mr. and Mrs. Haggai (Mildred Steere) completed their studies at MBI in 1922.

Alumnus and Pygmy



From Africa comes the above picture of Behring MacDowell and a pygmy who was part of an exhibition at the World's Fair in Chicago in 1933. Mr. MacDowell, a Moody graduate, is working among the pygmies in the Fturi Forest, 370 miles from Stanleyville in the Belgian Congo. This is one of the largest concentrations of pygmies in Africa.

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News in Brief

► Ella Wubben, former MBI nurse, recently left on the Wheaton Bible Lands cruise.

► Hugh Bates is now assistant to the dean of men at MBI. Mr. Bates is an MBI graduate of 1948. He also has his B.A. from Wheaton.

► MBI painters have completed the redecorating of Houghton Hall. The ten-story building required 225 gallons of paint and 210 pounds of calcimine.

The Christ We Know— On the Sea of Galilee

[Continued from page 18]

Thus these disciples—and we want to say it carefully—were not out of the will of God in going out to sea that night.

You will read in that passage that they fished all night and caught nothing. Dr. Scott says that it was the failure of experts. They knew fish and where and how to catch them—but they did not catch them that night. That night of failure was in the plan and purpose of Almighty God.

The psalmist says in Psalm 1, speaking of God's men, "He shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season." The fruitage of man's labor will come forth at a time when it will fit into God's plan and purpose. We are living in a day when everything is measured by the yardstick of materialism. Mathematics is the language of the hour, and to many it is the language of success. Statistics are the inspired spirit of the world. We measure the effectiveness of evangelistic crusades by figures. When will we learn that spiritual values cannot be determined by figures?

They fished all night and caught nothing! It is easy to fish when you catch fish, but it is hard to fish when they are not biting.

♦ My favorite missionary is Mackay of Formosa. That great Scotsman asked the British East India Company to take him to Formosa, but they said they would not dare put in where many sailors had been murdered. He then applied to the Dutch East India Company. They replied, "We go into harbor and trade with the boats which come out. If you are determined to go, we will put you and your trunk in a boat and let you go on your own responsibility—the minute you land you will be killed." Mackay said, "God has called me."

They put him and his goods in a boat and said goodbye. He was often sighted on shore by ships. Marrying a native, he lived there for twenty years and died without apparently making a convert. Upon his death a revival broke out, and it is said that the number reached at that time in Formosa was nearly 100 per cent. Mackay went through a night of throw-

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ing out nets and getting nothing. But the morning came to Formosa because Mackay had fished at the instruction of the Lord Jesus.

Judson of Burma had the same experience. His missionary society in New York wanted to bring him home. They asked, "What are the prospects?" He replied, "The prospects are as bright as the promises of God." Living according to Christ's instructions is the most important thing!

The disciples had fished all night and caught nothing. Cold and hungry they had pulled their wet nets into the boat. "But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus." He said unto them, "Children, have ye any meat? They answered him, No." That is the question He is bound to ask everyone of us some day—"Have you caught anything?"

Then note that He said unto them, "Cast the net on the right side of the ship, and ye shall find." Without ques-

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tioning they put in the net. The Lord Jesus wants to direct the lives of His own even in the little details—even in such matters as where you put in the net.

♦ The draught of fish was such that John realized who had been speaking. "Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord." John had a spiritual perception that the other disciples apparently did not have, at least Simon Peter did not have it. The minute Simon Peter's attention was called to the fact that the Person speaking was the living Christ, he girded his fisher's coat around him, for he was naked, and cast himself into the sea, swimming to shore that he might come to Christ.

Turn back to an incident in Luke 5 and read where some of these men had fished all night and catching nothing had come to shore. They were washing their nets when the Lord Jesus entered into the boat with Simon Peter and began to teach the multitudes on the shore. When

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He had finished He said, "Push out into the deep." As expert fishermen they knew that fish could be caught only at night. But that morning the Lord Jesus said, "Cast down your net," and they obeyed.

Simon Peter said in effect, "O Lord, you called me to leave my nets; you called me to obey you and I failed, and I have done the thing that I probably should not have done. Why do you not deal with someone worthy—I am a miserable failure." But the Lord Jesus would not let him alone. Thus we see that after the resurrection had taken place, Simon Peter again was fishing, and hearing that the Lord was standing on the shore, he jumped into the water and swam to Him, for in a private interview he found that the resurrected Christ forgives sinners.

There is something else in these incidents that is amazing. Luke's account says of the earlier experience: "And when they had this done, they enclosed a great multitude of fishes: and their net brake." In the second incident in John 21:11 we read: "And for all there were so many, yet was not the net broken."

Right here we want to give you what is known as a "McGeism." You may dismiss it, but it certainly has blessed my heart. There is danger in drawing a figurative meaning, but I want you to see something. We find in Matthew 13 that the Lord Jesus said the net represents the gospel. Luke 5 says the net broke; John, who had spiritual perception, notes in chapter 21 that on that occasion the net did not break. Luke's incident is before the resurrection; John's is after the resurrection. Therefore we see that the gospel had been brought to its full strength and completion at the resurrection. Under Luke we see that the teachings of Christ could not hold men, but in John we find that the completed gospel holds. He can save to the uttermost.

♦ BRIEFLY, now, let me call your attention to three tremendous lessons for

us today. First, our Lord's purpose for believers is to keep them. He can keep those who have been given Him. Even in our failure we can go to Him as did Simon Peter. The net will not break if it ever gets over you!

There are 153 fishes here. We state this to make no application but to note something that is rather curious. Jerome says Oppian, the great Greek poet of Cilicia, a student of fishes, said that in Greek writings of his day there were known 153 kinds of fish. That is interesting; Scripture says there were 153 fish caught. We are told that every tongue, tribe and nation will be before Him—all kinds of fish will get into this net.

Now secondly, we notice that Christ's purpose for believers is to direct their lives in all details: "Cast the net on the right side." How many Christians are afraid to change their plans, not being sure that He wants to direct even the little details of their lives. Yes, He wants to know the side of the boat on which you are going to fish.

The third and last point is that His primary purpose for believers is that they become fishers of men. He said in the account in Luke: "Fear not; from henceforth thou shalt catch men." That is His primary purpose in keeping you and me in the world today.

There by the Sea of Galilee the fire was made; the coals had burned their course. When the men arrived on shore, cold, wet and hungry, He said, "Come and dine." The resurrected Christ had prepared their meal. May I leave this thought for you when next you sit at the communion table. Remember that as He prepared a table for these fishermen, so today He has prepared a table for you—His table. To all believers He says: "Come and dine." "This do in remembrance of me." END

Next month: "On the Shore of Galilee—Preparation for Service."

Show Thy Power

OSWALD J. SMITH

O Lord, begin Thy work anew,
Make known once more Thy sov'reign might;
The world would tear Thee from Thy throne,
And dwell in darkness and in night.

The heart of man, devoid of grace,
Proclaims its virtues, steeped in pride;
And, blinded to its greatest need,
Rejects the Saviour crucified.

No longer can the nations boast
Of peace on earth, or war disdain;
Their armies and their navies both
Deny the right of Christ to reign.

Through vice and sin, by greed and lust,
Proud empires weaken and decay,
And, speeding headlong to their doom,
Prepare the way for Thy great day.

Arise, O Lord, and show Thy pow'r,
As Prince of Peace Thy might display;
Send forth Thy prophets as of old,
And bid the nations own Thy sway.



HAZEL GODDARD, Editor

YOUTH

Supplement





Tomb of the Unknown Soldier in Arlington National Cemetery, near Washington, D.C. In the face of changing times a reminder of an unchanging obligation. Pix, Inc.

The Unknown Soldier and You

★

By W. Glyn Evans

He wants to be remembered!

BEN TOLAND was just another American college boy when the Japanese attacked Pearl Harbor on December 7, 1941. Before he knew it, Ben found himself enlisting in his country's armed service. Soon in rapid fire order he was in the midst of a series of new experiences: boot camp, field drill, bivouac, and finally, the real thing—facing the enemy in the South Pacific.

Ben must have felt the intolerable weight of enemy numbers in the green jungles of the tropics. He could tell without looking that the GI's were hopelessly outnumbered in those early, feverish days of the Pacific war. That's why, perhaps, he made out his will. At any rate, after one particularly bitter skirmish with the enemy, they found Ben, face down in the sand, and his will stuffed tightly in his pocket.

He didn't have much money, of course. What he had, he left to a few named beneficiaries. The important part of the will, however, was his bequest to the Congress of the United States. The bequest was simple and unpretentious: "Take care of what we are fighting for." That was all.

Ben Toland was a real, flesh and blood soldier. Yet he is the symbol of every youth who ever left his home and loved ones to face an unknown enemy. What he said in his will to Congress is what every thoughtful GI would say. Ben simply put the GI's feeling into words.

★ **WHAT** does the GI fear more than anything else? The thing which gives him greatest concern is that we may forget

him and what he has been fighting for. To him the possibility that his sacrifice may be useless is worse than any physical hurt the enemy may inflict. To see us grasping after money, hoarding goods, trying for our "cut of the pie," while he risks his life for us, galls him unspeakably. What is even worse, he fears that after having given his life in supreme devotion, we shall soon forget that such a sacrifice was ever necessary.

John McCrae, in "Flanders Fields," says the same thing:

*"... to you, from failing hands we throw
The torch; be yours to hold it high.
If ye break faith with us who die
We shall not sleep, though poppies grow
In Flanders fields."*

"Suppose they break faith!" Such is the thought that haunts the infantry man as he moves up in battle. He knows that though honored in time of danger, he may be overlooked in time of peace. It is up to each one of us to determine that we will not break faith with those who faced the foe for us—that we will value the heritage for which they have fought.

★ **OUR** country has tried sincerely not to break faith. Realizing the need for remembering the cost of the freedoms we enjoy and the men who have bought them so dearly, we have erected a monument in Arlington Cemetery. It is a perpetual promise that America will never forget her fighting lads. The monument? The tomb of the Unknown Sol-

dier. Who is he? Nobody knows. He is the kinsman of none, yet related to us all. He is not the first of his kind, nor the only one. He is the symbol of every soldier who has given his life to preserve the ideals of his homeland.

Why is he so honored? Because he is the representative of every lad who gave himself that our nation might continue to be free. In honoring the Unknown Soldier we are recalling the known ones who fell in France or later on the beaches of Normandy, the Coral Islands or on Korean hillsides.

There is a remembrance, however, that is greater than that of country. The fighting man is not forgotten by his Lord and Saviour. Like Him—though in a lesser way—they know loneliness, pain and danger. Like Him they carry heavy burdens. Like Him they are strangers to the land in which they suffer.

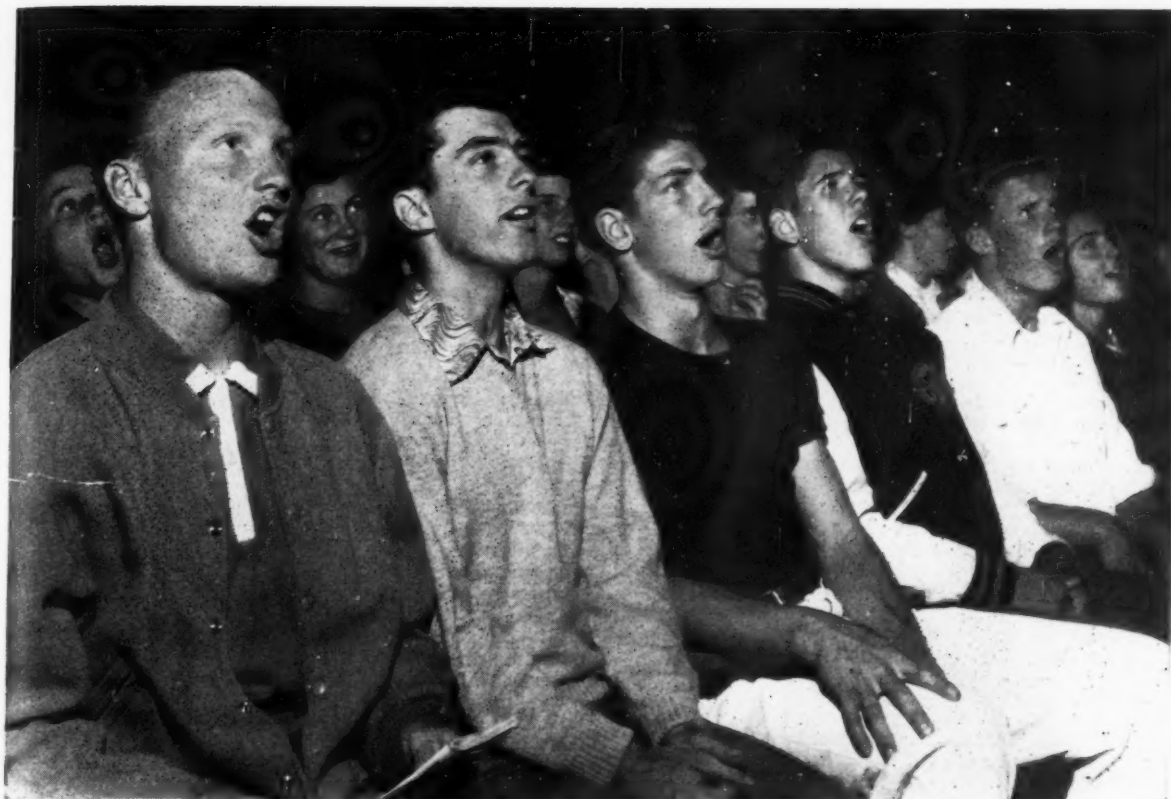
It was this striking similarity which led one soldier in Korea to write:

*"For the first time in my life I know
Your head hurt from a thorny crown;
And your tired, bleeding shoulders
ached
When that heavy cross weighed You
down."*

Not until this GI carried his pack and felt its burden did he remember the burden his Lord carried. Then in a muddy foxhole he committed his soul to the cross-burdened One and found rest. Why? Because he in turn remembered One who had given His life for him. Are you remembering the great Soldier, too often forgotten and unknown, who gave Himself for you?

END

Moody Monthly



Young People Like To Sing!

By JACK DANIEL

THE youth leader's chronic lament keeps ringing in my ears: "But my young people don't sing."

Too many times this refers to sharp, born-again young people in strong, gospel-preaching churches. But they aren't singing like they should.

Before we say anything else, get one thing straight. The lament may be true, but the situation isn't normal.

Young people *like* to sing. Just listen to them on the bus coming home from the next school game, or ask any gang of high schoolers to sing *their* school song.

Still the lament persists.

Something can be done. It will take work and wisdom, but your young people *can* sing. They probably *want* to.

♦ **FIRST** take a look at the leader. Two things are absolutely essential: initiative and enthusiasm.

He needs to know that the leader leads. If that means you, remember you are the boss. Take over and lead, don't be the piano's puppet, following along meekly a beat and a half behind.

That may mean singing your own head off. But if you don't sing, don't expect your young people to join in.

And you'll have to like singing yourself. That's where enthusiasm comes into the picture.

For instance, sometime creep up in front of your group, greet the meeting

Why do the same young people

who bellow out their

school song merely

mumble choruses or

gospel hymns?

with a fishy stare and announce the first Gregorian chant of the evening. The result will be a dull thud musically. Or step briskly to the front, act just thrilled to pieces that you have the chance to lead a swell gang like this, and start in on a lively, attractive chorus that everyone knows. Now which one of these is closest to what you've been doing lately?

You don't have to act silly to be enthusiastic. Just keep in mind that there is no law against a friendly smile and a pleasant personality, if it is backed up by a life that belongs to Christ.

♦ **REMEMBER** too, that *what* you sing makes a difference in *how* it is sung.

Worship can be one of the sweetest experiences of the Christian life. But chances are you won't find a program of morning service-type hymns making a particularly successful format for young people's meeting.

On the other hand, don't race through one jumpy chorus into the next with no time to breathe. Just try your best to keep things moving, at least rapidly enough to prevent boredom.

One hint here can help a lot. Make sure your songs and choruses are chosen in advance. That sounds trite, but too often in meetings where the singing is poor, the leader fishes for the next song just about the time he starts the final verse of the one now being sung.

Then go over the songs and choruses with the pianist. If possible, let her review them at home *before* the meeting.

♦ **ONE** more shot at the leader: make sure he doesn't appoint himself choir director right in the middle of a chorus. I mean that pesky, embarrassing habit of stopping on some climactic high note to see if everyone is following. They may be, but it will probably result in a squeaky soprano or schoolboy bass solo by the girl or fellow you've had such a hard time getting out to meetings in the first place. He may not say anything to

[Continued on page 96]

The Invitations Are Out

By M. Ruth Calderwood

STRANGE, isn't it, how Christians can live on in an uneventful, workaday world, and then suddenly a little incident will take place that makes them realize God has not forgotten them. Often, by a little turn of circumstances, He teaches them a lesson that might be much needed at the time.

One Christmas vacation I spent part of the holidays with relatives near Philadelphia, driving with friends from the college in South Carolina where I worked.

One sightseeing trip took us to the famed Longwood Gardens, beautiful one thousand acre DuPont estate in Pennsylvania.

The day was dreary, with skies overcast, but the winter loveliness of spacious lawns, wide terraces and well-filled greenhouses was still evident. We reveled in the lemons, oranges, bananas, growing with other tropical plants in the barren North, even under glass.

The public was allowed in the garden that day, but great preparations for some important event were in progress. Workmen were laying floors in some of the larger greenhouses, terraces and the sunken garden; they hurried about making ready for some great occasion.

Completing our inspection, we departed finally, marveling at what plenty of money can accomplish.

Back in South Carolina I became involved again in my daily routine. But eventually a magazine arrived from the Philadelphia relatives reviving memories of my trip. One of the country's leading magazines, it answered all the questions that had arisen about the preparations in progress during our Longwood Gardens tour.

Six hundred and thirty-two members of the DuPont family had gathered for a reunion on the 150th anniversary of their ancestors' arrival in the United States as refugees from the French Revolution. The workmen had been making things ready for this momentous occasion.

On the great day the gates were closed to the public, and only the invited guests—members of the DuPont family—were allowed to enter and sit down to eat the fabulous dinner. It would cost them a pretty penny—\$100 a plate—in memory of the money the original DuPont left for a dinner eaten in a house where he found dinner ready but no one at home.

I saw pictures of the family seated at tables placed in the very sunken gardens through which I had passed not long before, and in the organ room with crystal chandeliers which I had only glimpsed through the windows.

Reading the article, I was impressed with the fact that although I had witnessed some preparations for the feast,

I could never have gained entrance to it when the reunion began. I was not a member of the family.

♦ The impact of that realization was startling. The incident had its counterpart in a far more important event to come. I remembered what the Bible says about another great gathering to take place before too long.

Certain preparations for that feast are being made right now. It is the marriage supper of the Lamb!

Nobody needs to be in ignorance about it. A record of the preparations can be found by anyone who goes exploring in the Word of God.

"Blessed are they which are called unto the marriage supper of the Lamb"! Those who belong to the family of God will enter into the joy of the Lord. But to those not in His family, the doors will be shut—shut for eternity.

Hard to accept? Then remember that this feast does not parallel the DuPonts' dinner in every respect. We don't have to be excluded from that great supper of the Son of God! There is little possibility of our getting into the DuPont family, but we can become children of God—by adoption!

"But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name" (John 1:12).

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God" (1 John 3:1).

If the Spirit bears witness with our spirit that we are the children of God, we can know we are His heirs and joint heirs with Christ.

But if we are strangers and aliens, the Lord will say, "I know you not." The door to the great supper and eternal life will be closed.

What can we do about it? Make sure of our relationship to God. Plead the sacrifice of Christ, the Son of God, who took upon Himself our punishment for sin when He died on the cross.

The day of the great feast of God may be nearer than we imagine. Let's put through the adoption!

END

DIVINE PROMISES

Every promise is built upon four pillars:

God's justice or holiness, which will not suffer Him to deceive.

His grace or goodness, which will not suffer Him to forget.

His truth, which will not suffer Him to change.

His power, which makes Him able to accomplish.

—Salter



Let's Face It!

By JIM MONTGOMERY

PROBLEM: I go to a large high school here in the East and have many friends who are not saved. Naturally I want them to become Christians too, and I want to tell them about the gospel. But I can never seem to get a conversation going on spiritual things, and usually end up by saying nothing. Can you give me a few suggestions that will help me to witness to them?

LET'S get one thing straight from the start. Any Christian can witness. When Christ gave His final command it was to every believer, that he should bear a testimony for Christ to everyone in his own personal world. It is unthinkable, then, that Christ should give a command that would be impossible for any believer to carry out.

We should also learn to pattern all our witnessing after the way Christ Himself worked. We are the personal representatives of Christ and not merely peddlers of a particular doctrine. Perhaps He would like to be going to our high school or college and witnessing to our friends, but instead He has given us the privilege of representing Him there. We must know Him intimately through prayer and study of His Word that we may accurately portray Him to our friends.

Christ spent a good deal of His time working with individuals. We should begin here, too. At first it might be a good idea to ask the Lord to show us one person in particular to whom we should witness and concentrate all our efforts on winning him. With a definite aim in mind we are more sure of definite results.

Start where the Saviour did by showing a real interest in the individual as a person. Christ was concerned with the physical and material needs of those to whom He ministered as well as the spiritual. Go out of your way to be friendly. Make it apparent that everything that happens to him is important to you. Show an active interest in his spare-time activities. Be a real pal, but of course, never a pest.

Next, be careful how you react toward his habits. His basic sin is not that he smokes or drinks, but that he does not believe in Christ. To criticize his conduct in most instances will only cloud the issue. Christ reserved His condemnation for the religious hypocrites and not for the sin of the woman taken in adultery, the woman at the well or the sinful woman that anointed Him.

The way you live will greatly affect your witness, too. If your friend is to be

[Continued on page 96]

How to Train for Christian Training

By PHYLLIS JARVIS

Part I

*Too often young people
arrive bag and baggage
at a Bible institute
completely unprepared
for what is ahead*

So you want to go to Bible school! The Lord has called you to be a pastor, a missionary, a teacher, or possibly just a well-prepared Christian. Perhaps you have already made application and been accepted. The next step is preparation.

Preparation is more than just packing your trunk. It involves spiritual, mental, and physical adjustments to new conditions, in addition to collecting your material belongings. Of the many young people who yearly attend Bible schools, there are always some who fail because they were not prepared for the problems they had to meet.

The Bible pictures a man building a tower who first sits down and counts the cost, lest he be embarrassed before his neighbors by his failure to finish the task. This principle applied to Bible school training can be of help in avoiding failure and a source of encouragement when you are faced with difficulties and disappointments.

Your first effort in preparation should be spiritual. Assuming that you are already a true believer in the Lord Jesus Christ, you should also be satisfied in your own mind that the Lord wants you to go to school. That does not mean it is necessary for you to know what your future work is to be. The Lord often leads only one step at a time. You should, however, have a sincere desire to become a mature, well-equipped Christian and to enter into a more perfect fellowship with the Lord.

Begin your spiritual education at home

by forming a habit of daily personal devotions. Once you begin school you will probably find yourself so busy that it will be especially hard to form this habit then. If you practice putting spiritual things first, the habits formed should carry over into your school life.

♦ **MANY** young people find a lack of finances one of their big problems in getting proper training. Before entering school you should have a definite financial plan, if you have to pay your own way. While many parents are glad to help their young people get an education, many others are either indifferent or unable to give much assistance.

Just because you are entering the Lord's service, you cannot expect other people to furnish the means for you to get your training. The experience of one young man is a good example of this kind

of mistake. He was very zealous in the Lord's work, but he believed that, because the Lord had called him into Christian service, he should not do secular work. As a result of this attitude, his debts piled up and he eventually had to leave school. Up to the present time he has never completed his Christian training, nor has he paid the debts incurred as a student. He could have avoided this error had he remembered that the apostle Paul did secular work to support himself on his missionary journeys.

It is a good idea to have a reserve supply of money on hand before you begin school. Many schools require a beginning student to have all or a part of his first semester's expenses on hand. There is often a delay in finding suitable employment that does not conflict with school requirements. If you have a reserve on hand in such an emergency, you



Monkmeyer photo

Year after year some of those arriving are unprepared.

COMING NEXT MONTH

WHAT IS A CHRISTIAN WEDDING? In what ways should it be different? A **MOODY MONTHLY** reader shares her views, backed by word from recognized authorities in the Christian etiquette field.

WILL YOU BE A WELCOME GUEST or a "pain in the neck" at your favorite Bible conference? Check up on yourself in advance by reading *Watch Your Conference Manners*. It's part two of *How to Enjoy a Bible Conference Vacation*.

SOOOO, YOU'RE WONDERING ABOUT CAMP! This is the title of next month's article by Eunice Russell, national camp secretary for Pioneer Girls. Whether you're a parent sending your child to camp, a pastor responsible for a camp group or a new counselor in need of help, you'll find answers to your questions in Miss Russell's article.

will not have to go into debt for your living expenses. Once a student gets behind financially, he finds it very difficult to catch up again and it is all too easy to develop nervous tension and anxiety which hinders study.

I remember one young girl who entered school so poorly prepared that she had to borrow such common necessities as soap and hairpins from her roommates. She managed to overcome her difficulties, but had a hard struggle in the process. Another young girl who had no financial reserve borrowed from her roommate's reserve and caused her roommate a great deal of trouble, besides having to leave school herself before the year ended.

♦ Be prepared to budget your money while in school. Many students fail, not because they lack sufficient money, but because they do not know how to use their money wisely. If you have always lived at home and your living has been furnished by your parents, you should begin at once to figure how much it will cost you for room and board, books and supplies, necessary clothing, accessories, and emergencies. The largest part of your salary will go to furnish these essential things.

Every school has many examples of those who failed because they did not know the value of money. One young man, who had a very good job, was not able to keep up his board and room. In spite of the fact that he owed his school a large amount of money, he bought his fiancé an expensive engagement ring.

Another student, a young woman, had a well-paid job during the summer months. She boasted to her friends that she had earned four hundred dollars during her vacation. Yet when she returned to school in the fall, she was not able to pay even her registration fees, and was forced to drop out before the semester had ended.

Before applying for a job, consider what kind of work you are fitted to do. This is often a difficult decision for a young person who has never worked at a regular job before. Take stock of your abilities and ask yourself these questions: What things do I know how to do well? What kind of job would I be able to learn readily? What kinds of

jobs are open to part-time employees?

♦ You can often get valuable hints on these subjects by talking to other students who have had to work their way through school. If you know someone already attending the school of your choice, he may be able to give you helpful advice. Such a person can also give you information on the special problems you will meet in that school and the conditions you will find there.

TO BE CONCLUDED

Young People Like to Sing!

[Continued from page 93]

you about it then, but he may come up with a good excuse next time you invite him.

Work in a prayer hymn just before you call on someone for prayer and just before the message. While you don't change the musical pace too abruptly, you make it clear that you want to get hearts prepared for prayer and for the Word of God.

♦ But suppose you are two or three years away from being a leader. Even if you only sit in the third or fourth row of chairs, how the singing goes depends pretty much on you. Do you sit and wonder why the gang doesn't sing like the old days? Or do you dive right in with all you've got and sing up a small storm, hoping the rest of the kids will join in?

And let's give it a spiritual handle. You've been saying all along that you have a song in your heart. The unsaved fellow or girl you brought to young people's meeting is going to judge your heart by his hearing. You sing out of a heart of love for Christ and you will do a lot to help raise the quality of the singing in your youth group, and you will make it a lot easier for your leader. **END**

Let's Face It!

[Continued from page 94]

led to the Lord, it will probably be because he sees something in your life that he wants. Check up on your life daily. Is it consistent with the gospel's wonder-

ful message? We have the good news that Christ came to bring peace, joy and happiness by His abiding presence. Will anyone believe this if it is not true of our lives each day? Our most effective testimony is a life that radiates Christ.

And how about our life in the classroom and athletic field? Are we careful to be consistent, honest and faithful in all we do? We want to tell our friends that Christ makes us righteous. We will only confuse them if we live anything but a holy life.

All of this preparation should point to the time when you actually have the opportunity to speak to your friend about Christ. Pray diligently for the Spirit's conviction of your friend. Pray that the Lord will open an occasion for you to speak casually and lovingly to the person whose friendship and confidence you have already won. Christ's dealing with men was usually on the basis of some need that they expressed. Be alert and ready to recognize the opportunity that the Lord has brought for you to meet that need with the gospel.

Soul-winning (our part in it, at least) is an art that has to be developed even as an athlete or musician must work diligently before he becomes accomplished. Do not be discouraged if you do not see immediate results. Keep at it, and soon you will recognize many opportunities to witness and you will talk about the Saviour as naturally and enthusiastically as you would about the last track meet or school play. Only you will find it much more thrilling as you begin to see lives completely changed as a result of being introduced to the Saviour by you!

How about your problem? Jim Montgomery will be glad to discuss it if you will send it to "Let's Face It," Youth Supplement, 820 N. La Salle Street, Chicago 10, Ill. Your initials will be withheld upon request.

STARS IN THE NIGHT

Whereby are given unto us exceeding great and precious promises.—II Peter 1:4

Like stars in the night are God's promises true;
Each one in its beauty reveals Him anew;
With light from His throne they illumine our way,
And ever lead on to His glorious day.

Like stars in the night are God's promises great;
They're fraught with His power, they ever hold weight;
And part of His own gracious nature divine
Is woven, in love, into each sacred line.

Yes, stars in the night God has given us here,
To strengthen our faith and to banish our fear;
These promises, written with heaven's own pen,
In Jesus our Saviour are yea and amen.

—Frances Ure,
in *Moody Church News*

Moody Monthly



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needed to

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THE SCHOOL OF FINE ARTS OFFERS THE MASTER OF ARTS DEGREE IN MUSIC OR SPEECH, AND THE MASTER OF FINE ARTS DEGREE IN THE COMBINED FIELDS OF MUSIC, SPEECH, AND ART.

STUDENTS HAVE NUMEROUS OPPORTUNITIES FOR PUBLIC APPEARANCES AND PRACTICAL EXPERIENCE IN THE EXERCISE OF TALENT WHILE TAKING THEIR ACADEMIC TRAINING UNDER A TALENTED AND WELL-TRAINED FACULTY.

Music, speech, and art at no extra cost above regular academic tuition

Academy and seventh and eighth grades in connection

FALL TERM BEGINS SEPTEMBER 8

BOB JONES UNIVERSITY

GREENVILLE, SOUTH CAROLINA

SUMMER SESSION — JUNE 7 - JULY 10
GRADUATE AND UNDER-GRADUATE COURSES
IN THE VARIOUS DEPARTMENTS

WORKSHOP IN MUSIC, SPEECH, AND ART
TWO-WEEK SESSION — JUNE 7 - 19
THREE-WEEK SESSION — JUNE 21 - JULY 10

SIX HOURS CREDIT CAN BE EARNED
IN TELEVISION, RADIO, CINEMA,
MUSICAL AND DRAMATIC
PRODUCTION, CHALK TALK,
ART IN RELIGIOUS ADVERTISING,
EVANGELISTIC MUSIC, ETC.



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